The Churchman

REV. HENRY N. HUDSON, EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in thiscity, and Brooklyn, as follows:

IN TRINITY CHURCH,	At 9 A. M. and 3 P. M
ST LUKE'S CHURCH,	8 " " 5 "
CHURCH OF THE ANNUNCIATION,	9
CHURCH OF THE HOLY COMMUNION	8 " " 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.

EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days, 6 P. M.
CHURCH OF THE NATIVITY,	9
CHURCH OF THE TRANSFIGURATION, ¼ to 9 A. M.	6 P. M.
ST LUKE'S CHURCH, Brooklyn,	8½ A. M.

On Festivals and Fasts, a *Second* Service at 5 P. M.

GRACE CHURCH BROOKLYN HEIGHTS,	9 " 5 "
On Fridays, Evening Prayer with Lecture at	8 "

Calendar for December.

19 Fourth Sunday in Advent.
21 St. Thomas, Apostle.
25 CHRISTMAS DAY.
26 First Sunday after Christmas and St Stephen, the Martyr.
27 St. John, Evangelist and Apostle.
28 Holy Innocents.

JANUARY.

1 The Circumcision of our Lord Jesus Christ.
2 Second Sunday after Christmas. [The Collect, Epistle, and Gospel, for the Circumcision are to be used.]
6 THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
9 First Sunday after the Epiphany.
16 Second Sunday after the Epiphany.
23 Septuagesima Sunday: third Sunday before Lent.
25 The Conversion of St. Paul.
30 Sexagesima Sunday: second Sunday before Lent.

Poetry.

For the Churchman.

Advent.

Behold He comes! the King! the Lord of glory!
With countless hosts rejoicing in His train;
Hark, the dread "shout," the "trump of the archangel"
Shakes the strong pillars of the earth and main

O Lord! how shall Thy poor and sinful creature
Behold Thee in the splendor of Thy light,
Before Thy face the sun itself is darkness!
How shall a sinful soul endure Thy sight.

Oh Jesu! in "that day," Thy voice of mercy
Let me unworthy hear, I humbly pray!
I plead Thy wounds, Thy blood, Thy pain, Thy anguish,
Else how shall I behold Thee in that day?

As every morn I rise, may I remember
That I one day must stand before Thy throne.
Oh Lord! when Thou on man shalt sit in judgment,
Cast me not off, but seal me for Thine own

Milford, Advent Season,
December, 1852.

For the Churchman.

Sonnet.

Lover of Zion! well thy musings may
Be sad, thy brow, clouded with anxious care.
Yet deem not all is strife and discord where
Mercy and peace should dwell; nor rashly say,
Men walk no longer in the light of day
Behold a Bishop with his Clergy round,
How sacred are the ties among them found!
Some, are his reverend Fathers, wise and grey;
Some, faithful and holy, are his brethren dear,
And some, are darlings of his soul sincere.
He watches for them with true pastoral care,
Him they surround with counsel, and they pray
For his prosperity. Look up, and see,
How brethren still may dwell in unity.

G.

Selected Matter

In our paper of December 4, we noticed the presentation of a Paper in the Lower House of the Convocation of the Province of Canterbury by the Rev Dr Spry, and its reference to a Committee for consideration. This able and interesting document, which it is understood was prepared with great care, and with the sanction of a number of the most distinguished clergymen of the Church of England, is as follows:

From the John Bull of November 15.

To His Grace the Archbishop of Canterbury, and to the Lords the Bishops of the Province of Canterbury, in Convocation assembled.

The humble Representation of the Clergy of the Lower House of Convocation.

The Lower House of the Convocation of the Province of Canterbury beg to approach your Grace and your Lordships' House, with the assurance of their veneration for your sacred office, and of their dutiful attachment to your persons.

They desire, in the first place, to acknowledge the supremacy of her Majesty the Queen over all persons in all causes, ecclesiastical as well as civil, within these her dominions. They are deeply sensible of the necessity of preserving that supremacy unimpaired; and are determined, so far as in them lies, to maintain and defend it.

In thankfully acknowledging the many and great blessings vouchsafed to the Church of England, they desire to represent to your Grace and your Lordships their conviction that her condition urgently requires the application of those means for the removal of abuses and for the increase of her efficiency, which are not to be obtained without the deliberate exercise of the functions of a Synod; such as, established by the example of the Holy Apostles, has ever formed a constituent part of our own branch of the Church universal, although its operation has, unhappily, been suspended during the last one hundred and thirty-five years.

They cannot but believe that many defections from the Communion of our Church might have been averted, and that many, whose fathers had abandoned her, might have been won back, if the Church had been in exercise of her synodical functions. They are persuaded that the silence of the corporate voice of the Church supplies to her members a powerful temptation, and sometimes imposes a necessity, to act upon their own individual opinion, in opposition to the letter of the law. They appeal to experience in proof of the inadequacy of mere civil legislation to meet the ever-varying requirements of a religious system which is brought into contact with countless sects, and which extends into every quarter of the globe; and they believe that, in the judgment of a considerable number of the laity, as well as of the clergy, the time has come to use all lawful importunity to obtain from the Civil Power the liberty to attempt, after due deliberation in Synod, to give greater efficiency to the spiritual ministrations of the Church, to develop her resources, and to secure her internal discipline; to accommodate her dioceses, parishes, ministry, and public offices to the increased numbers and various habits of the population of the empire at home and abroad; and for all these purposes to consider whether any, and what, reforms are needed in the constitution of the Synod itself.

In the earnest hope and trust that all the deliberations of the Synod may tend, under God's blessing, to the removal of mutual misunderstandings, and thereby to the healing of differences, and the promotion of peace and charity, and may prepare the way for gathering to the bosom of the Church those who are now not of her Communion, they proceed to submit to your Grace and your Lordships in detail certain principal points.

They submit—

I That in the period of near a century and a half, during which the action of Convocation has been suspended, the population of England has increased beyond all former example; that enormous masses of human beings have been congregated together through the various attractions of commerce, in such a manner as to defy the operations of our pastoral Ministry; that, although much has been done of late years with an excellent purpose and effect by our ecclesiastical and civil governors to remedy these evils, they have gone on continually outgrowing all powers that could be brought to repress them, so that thousands, nay hundreds of thousands, of human souls are growing up in this Christian country in worse than heathen ignorance and corruption; and that it seems to this House most desirable that a Synod should consider what additional aid may be gained for this primary work of the Church, by the multiplication of our religious services, by the subdivision of those which in course of time have become united, by the extension of the Episcopate, by the introduction of a more numerous Diaconate, by enlisting more effectually the assistance of our lay brethren, or by whatsoever others means.

II. That, after all that has been done of late years for the education of the people, it would still be very beneficial that the Church in her collective capacity should consider from time to time in what way the clergy may be enabled more effectually to discharge that part of their sacred commission which enjoins them to teach their flocks to observe all things whatsoever the Lord hath commanded, that "so they may learn and labor truly to get their own living, and to do their duty in that state of life to which it shall please God to call them.

III. That, for the sake of all, the education and training of the clergy, for their sacred office especially require the most careful consideration by the Church.

IV. That, seeing what scandals and perils to the souls of many must ever arise from immorality in the clergy—and seeing that the numerous attempts which have been made to facilitate the correction of such scandals by civil legislation have proved ineffectual—it is desirable that the clergy, who, above all men, must needs long to efface such blots from their sacred order, should be allowed to take part in discussing the means whereby this may be accomplished.

V. That it has been publicly stated by the framer of the Act which constituted the existing Supreme Court of Appeal in Ecclesiastical causes, that he never contemplated its having to deal with questions affecting the doctrine of the Church—that the unfitness of that tribunal for the decision of such questions has been generally acknowledged in the House of Lords, and even by the Court itself—that divers attempts to amend the constitution of that Court made year after year have failed—and that this seems a matter which specially and urgently calls for the deliberation of the Church in her Synod, previously to its being submitted to the Civil Legislature.

VI. That, whereas hardly anything is of greater moment for the upholding of truth and godliness than that the Church should be preserved from unworthy Pastors—this House, while it earnestly desires that the supremacy of the Crown should be maintained, as it existed in the earliest times of our Church, and was recovered and fixed at the Reformation, deems it of the highest importance that the right of the Church in confirming her Bishops should also be secured; and whereas it is declared in the book entitled, "*The Institution of a Christian Man*," as set forth by authority within four years from the enactment of the Statute 25 Henry VIII., c. 20, and which must therefore, in reason, be held to point to the construction of the words of that Statute: That, "within this realm the presentation and nomination of the Bishopricks appertaineth unto the Kings of this Realm;" whilst it is also declared that "unto the Priests or Bishops belongeth, by the authority of the Gospel, to approve and confirm the person which shall be, by the King's Highness, or the other patrons, so nominated, elected, and presented unto them to have the cure of these certain people, within this certain parish or diocese, or else to reject him, as was said before, from the same, for his demerits or unworthiness"—and whereas the latter right, of late years, has been suffered to fall into abeyance, and its exercise has been involved in many doubts and difficulties; and whereas the existing rights of the Crown in regard to the appointment of Bishops have always been defended against Romanist and other objectors on the ground of the existence of this right of Confirmation; it would seem to be necessary that the deliberations of the Spirituality should be allowed on these points.

VII. That the Cathedral Churches and their Chapters are a principal portion of the framework of the Church as established in this kingdom; having been originally designed to be respectively the chief Churches of their dioceses, and to supply a council to the Bishop, and thereby to exercise an intimate and pervading influence throughout the diocese. That it appears to be very generally acknowledged that the present relations between the Chapters and the Diocesan and the diocese are practically less conducive to these ends than would seem to accord with their original design. That divers alterations in the application of the offices and revenues of the Chapters have been proposed; and that whereas Her Majesty has been graciously pleased to issue a Commission to certain Divines and others, with a view to found upon its Report a scheme for such an altered application, this House would beg to be allowed to suggest that it be humbly submitted to Her Majesty that it would tend to the due carrying out of Her Majesty's gracious purpose in issuing the said Commission, if opportunity were given to the representatives of the clergy in their lawful assemblies (of which assemblies the Very Reverend the Deans, and the Reverend the Proctors of the Chapters are members), for the consideration of any such scheme; and that the best results to the general well-being of the Church may be expected to accrue should the Crown be pleased to require the advice of Convocation in this matter.

VIII. That the painful position in which the clergy are frequently placed in relation to conflicting laws and obligations, especially in regard to the burial of the dead, and the exclusion of evil-livers from the Holy Communion, imperatively calls for consideration and remedy.

IX. That in thankfully acknowledging the blessing which has attended the Colonial Churches, this House desires to specify among other subjects which call for early and grave deliberation, the whole subject of the missionary duty of the Church, and the adjustment of the relation of the Colonial Churches to the mother Church.

X. Lastly, that this House feels it to be its bounden duty to declare, that the recent act of the See of Rome, whereby that See has denied the existence of the Church of England, cannot be adequately repelled by any merely secular legislation, or by the declarations of separate portions of the Church; and that our Church, in its corporate capacity, ought now to have an opportunity of recording its solemn protest against that denial in the face of Christendom.

On the strength of the foregoing and other similar considerations, this House entertains a firm conviction that it is expedient, yea, necessary, for the well-being of our Church that, due regard being had to the Supremacy of the Crown, and to the rights of Parliament, she should be allowed to exercise those powers of self-government which she has inherited from the age of the Apostles, which are recognized by the constitution of this realm, and the exercise of which was preserved both at the Reformation and the Revolution of 1688; powers which have always belonged to every branch of the Church Catholic, and the importance of which is attested by the fact that every religious community has its own form of self-government. They do, indeed, earnestly deprecate all attempts to tamper with the doctrine of the Church, to add to or to diminish from the deposit of the Faith committed unto the Church of England as a branch of the Church Catholic, or to narrow her terms of Communion as laid down in her Book of Common Prayer and her Articles, for the preservation of which they desire to express their deep thankfulness, and which, it is well known, cannot be touched without the express license of the Crown; but there are numerous practical questions relating to her organization and discipline which call for the most careful deliberation. And fully acknowledging that the constitution of our Convocation is inadequate to the present wants of our Church, they earnestly pray that they may be permitted to consider what changes are needed, in order that it may be reconstructed as a body fitted to represent, and to legislate in practical matters in concert with the Civil Legislature, for the Church of England, as spread through the United Kingdom, and through all our Colonies: so that under God's blessing, the manifold gifts bestowed on the lay members of the Church, as well as on the ecclesiastical, may work together harmoniously for the building up of the whole body, and for the strengthening and extending of the Kingdom of God.

This House, bearing in mind the prayer which it has this day offered up for the blessing of the Holy Ghost on its deliberations, and having regard to the numerous petitions now before it, humbly and dutifully prays your Grace and your Right Reverend Brethren to take such course for the remedy of the before-mentioned and similar evils as shall seem meet to your wisdom, under the guidance of the same Holy Spirit.

From John Bull of Oct. 25.

HIPPOLYTUS AND HIS AGE; or the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus, and Ancient and Modern Christianity and Divinity Compared. By Christian Charles Josias Bunsen, D.C.L. 4 vols. London: Longmans, 1852.

To one in Chevalier Bunsen's position, who has cast the Church of the past behind him as an institution which he has weighed in the balances and found wanting, and has under his own pericranium constructed a novel and prospective Church for which he is beating up recruits, the discovery and publication—and that too in the year of the Great Exhibition, a circumstance by which he evidently sets no little store—of an ecclesiastical document of the third century, of doubtful authorship and manifestly corrupt text, must have been a regular godsend. We know not what the Chevalier's ecclesiastical feelings may be, and we have never committed the folly of ballooning; but transplanting ourselves as much in imagination as possible into the respective positions of Chevalier Bunsen holding on by his ideal of the Church, and of Madame Poitevin clinging to the parachute which her loving husband has detached in the conjugal hope that it may bear his better half safely back to mother earth, we seem to feel a striking analogy, almost symbolical, between the two situations. Certainly nothing can partake more of the character of aerostation than the ecclesiastical ascents which amidst his diplomatic avocations the learned and versatile Chevalier has from time to time contrived to perform; and on the occasion of his last ascent in his monster balloon "The Church of the Future," there was such an evident deficiency of provision for reducing superabundant inflation, and such a total want of ballast, that we are no way surprised to find him turning the treatise which the good old Father Hippolytus, sometime Bishop of the port of Rome, is supposed to have written in refutation of the first thirty-two heresies, into a parachute for effecting a descent upon something like a historical Church basis

The attempt to achieve this is in fact the sum and object of the four exceedingly clever volumes now lying before us, in which vast erudition and immeasurable presumption, sincere pietism and dogged rationalism, liberal sentimentalism and bitter dogmatism are commingled in proportions which appear admirably calculated to produce that rare compound, a real thorough-bred heresiarch—by which, *pace* the Chevalier, we mean, not a fanatical founder of some paltry sect, but a self-enthusiast, who rests on his own individuality of thought with a sense of infallibility to which the Pope himself cannot hold a candle, and who, making his self-sufficiency the fulcrum of his operations, looks out for the longest and stoutest lever wherewith to force the edifice founded on the Rock of ages from its everlasting foundation.

The occasion—we should rather say, the opportunity, for it is clear that a large portion of the materials have been long lying *perdu* in the Chevalier's *bureau*, biding their time—to which we are indebted for the appearance of this new Bunsenian manifestation, is simply this. In the course of the last year the trustees of the Clarendon Press—whether moved by an ambitious desire not to be wanting among the exhibitors of *the* year, as the Chevalier half insinuates, or acting in the ordinary routine of business, and in utter forgetfulness of the Crystal Palace, we cannot tell—gave their sanction to the printing and publication under their auspices of a manuscript of the 14th century, recently brought from Mount Athos to the Royal Library of Paris, and there recognised by a Greek scholar attached to that institution, a M. Emmanuel Miller, as the treatise, a fragment of which has long figured, under the title *Philosophoumena*, among the works erroneously attributed to Origen. It is but fair to state that in doing so the trustees of the Clarendon Press did not commit themselves in any way to the contents of the book or to its authenticity as a work of Origen. It was, indisputably, a work of high antiquity—if not Origen's, at least belonging to Origen's Age—and as such they thought, and thought rightly, that it should become the common property of the Christian Church. Nor did the editor, M. Miller, incur any responsibility in the matter, or profess to act in any but a ministerial capacity in forwarding the reproduction of the contents of the MS. in a printed form. So far did he carry his scruples, that although he found the text in a lamentably corrupt state, he refrained from giving what is called a critical edition, but contented himself with the correction of such blunders of the copyist as were palpable, and their rectification obvious.

That the work in question is not Origen's, is a point which admits of no doubt, and which hardly called for so elaborate a controversial demonstration as that which the Chevalier Bunsen has bestowed upon it. Even the small portion of it which has been usually incorporated in the editions of Origen's works, bore such clear internal evidence of its not having proceeded from the pen of that eccentric writer, that all the best critics have long been agreed in pronouncing it spurious. It is true that the remainder of the work now brought to light contains much additional proof to the same effect: and we should be doing Chevalier Bunsen an injustice, if we did not add that he has placed the reasons which preclude its being considered as the production of the celebrated Alexandrian scholar, before the public in a very able and luminous manner. Still it is well to bear in mind at the same time that even without the Chevalier's interference it had, in its assumed character as a work of Origen, every chance of being, and in fact already was, repudiated.

This being a settled point, the question naturally arises, who is the real author of the work? To this question Chevalier Bunsen replies—though here again it is useful to observe that he is not the only one that has said so—that it is in all probability one of the lost works of Hippolytus, Bishop of Portus—not of a fabled See of that name in Arabia, but of the See established in the Wapping of the seven-hilled city. The arguments which Chevalier Bunsen has adduced in support of this conjecture, and which do great credit to his learning and research, are in our opinion conclusive. Not only is there abundant internal evidence to render it highly probable that a person in the position of Hippolytus was the author of the work just recovered, but its contents tally so exactly with what is stated by Photius of the contents of the work of Hippolytus which he saw, that there seems to be no room for any reasonable doubt upon the subject.

To acknowledge, however, the force and correctness of Chevalier Bunsen's demonstration of the authorship of the book, is one thing; to admit the construction which he puts upon its contents, and the inferences which he draws from that construction, is quite another thing. We have no wish to impute bad faith to the Chevalier; for the reasons already assigned we can fancy him perfectly sincere in imagining that Hippolytus really does say all that he puts into the good Father's mouth. But he must take it patiently if the world does not rush to the same conclusion with himself. For ourselves, we can only express our hope that we may be pardoned if we venture to doubt whether the language of Hippolytus justifies the assertion that "Hippolytus is not only a Rationalist, but, what is much stronger, makes God himself the first Rationalist, as infusing His divine reason into the Logos and through Him into man" (vol. 1, p. 164); and that it will not be set down by the Chevalier as a proof of our ignorance of Greek, if we confess ourselves unable to collect from anything that appears on the face of the lost and now happily recovered book of Hippolytus his "meaning" to have been that "Spirit is Reason," and that, therefore, "rational interpretation is the spiritual, and irrational the materialistic; the one ministering to the Spirit, the other to the spirit-killing idolatry of the letter." (Vol. IV, p. 77.) We further trust that it may not be considered wilful resistance to spiritual light, but at best only an invincible natural obtuseness on our part, if we own ourselves more puzzled than enlightened by the following observations, explanatory of his doctrine of the Holy Ghost, which are condescendingly addressed by the Chevalier, speaking in the person of Hippolytus's ghost, to "his young friend:"

"We might perhaps say that the Spirit is both the ideality of the real existence of the human mind, and the highest finite reality of God's own thought of mankind, that is to say, of the totality of the human development. Or, so it be clearer to you, we may express the same idea thus. As the Word, having become the Son in the Evolution, is the adequate expression of God's consciousness of Himself as of the One Being, and of man as individual; so the Spirit, become finite, is God's complete consciousness of Himself, both as Will and as Reason, both as Infinite (in Himself) and as Finite (in the Evolution), and finally as cause both of individual and of collective mind. I have no objection, if you will call this link between the One and the many, in the Infinite as well as in the Finite, Love; for how could manifoldness be One, but by Love?"

We sincerely rejoice to learn that the fortunate young man with whom the ghost of Hippolytus vouchsafes to discuss points of high controversy, "seemed much relieved by what had been said," and heartily wish we could reply with him, "I think this is clearer to me;" but it would be useless for us to make any such profession; the truth is, we do not feel "relieved" at all.

To accompany Chevalier Bunsen through all the mazes of unsoundness which are spread over his volumes, is, we need not say, wholly beyond the compass of the space at our disposal. Suffice it to say that of the whole edifice of the Church of the past and present, he leaves not one stone upon the other. All the institutions and ordinances of the Christian Church as she has come down to us, nay the very Canon of Scripture itself, and its received text, are clean swept away, so as to make room for the foundation of that new "Church of the Future," for the erection of which the Chevalier, as master-builder, calls to his aid the ghost of the whilom Bishop of Portus, and that distinguished living luminary, Ardeacon Hare. That the admiring biographer of "Marshall Forwards" should have a prominent place assigned to him in a movement which has for its object the *bouleversement* of the Church Catholic, as that term has been hitherto understood, does indeed appear no more than just and proper—just, that is to say to the Archdeacon, rather than to the Church of which he is a dignitary; but that an acient Bishop of the third century should be made to do duty on such an occasion, and that in the disguise of his own ghost, appears to us rather hard measure.

But we forget. Our readers have not yet been told that having given a copious account of the recently discovered work of Hippolytus, and of divers fragments attributed to him, and having, thereupon, by a process of reasoning which we have already confessed our inability to follow, proved the unsuspecting old father to have been, not, indeed, a Roman Catholic or a Protestant, which, as the Chevalier truly observes, would have been absurd, but a Bunsenian, which is perfectly rational; having moreover devoted a volume to philosophical aphorisms on the history of religion, and a theory of primitive Christianity under the title "Historical fragments on the life and consciousness of the ancient Church," from the pen of the Chevalier himself, chiefly it would seem for the purpose of demonstrating the existence of a Bunsenian tradition of no less than eighteen years' standing—he who makes light of the authority of Catholic consent during the space of eighteen centuries, attaching no small weight to the individual consistency of his own mind for as many years, at which, with him, we are constrained to marvel—our readers, we say, have not yet been told that after all this the Chevalier, like another witch of Endor, brings up Hippolytus, mantle and all, from the tomb, and makes him plead the cause of rationalism before the Laity of the English Church, against the Clergy of that Church, and against the doctrine and discipline which they are by their ordination vows pledged to maintain and to enforce. What the real Ghost of Hippolytus, if he were permitted to pay a visit to Carlton-terrace and to take his own part, would say to the somewhat free and easy use of his name in this piece of controversial masquerading, we forbear to inquire. Both the Chevalier and his "dearest friend" the Archdeacon would, we fancy, be but too glad to "lay" the inconvenient apparition, and to silence his testimony as to the origin, the spirit and the prospects, of "the Church of the Future."

But let us return from the land of ghosts to broad daylight. We cannot draw this notice of one of the most singular works ever published to a close, without recording our astonishment, that a man of sense, like Chevalier Bunsen, should be guilty of the numerous glaring inconsistencies which pervade his book, and of which the following are a few examples, taken at random from our general recollection of its contents. He is excessively indignant at the charge of Rationalism preferred by English Divines against the theological schools of Germany, yet he makes an ancient Father enunciate some of the most pernicious and subversive doctrines of German Rationalism. He denies the authority of the Church and the testimony of history as to Apostolic practice and tradition, yet he lays down the law, in the most peremptory style, as to what was and what was not the primitive practice and tradition, upon no other authority than his own, coolly telling the world that he, Chevalier Bunsen, has sifted the ancient documents, and separated the chaff from the wheat, and that, therefore, there is no room for doubt as to what is to be received as truly Apostolic. He makes it a matter of accusation against the Church that she has presumed to accept a certain definite text of Holy Scripture; yet he himself hesitates not to announce a revision and settlement of that text by means, *inter alia*, of the recovered manuscript of Hippolytus, which, by his own showing, is so faulty, that it is difficult to make head or tail of many passages in it. We might easily, if we had time, multiply this catalogue of paradoxes; but they are all comprehended in, and explained by, this one fact, that "*Ecclesia locuta est*," is the most contemptible of formulas, "*Ego Bunsen dixi*," the most incontrovertible of demonstrations. To listen reverently to the views of hundreds of godly Bishops bearing witness through the lapse of ages to Evangelic truth and Apostolic order, is, in the Chevalier's opinion, the height of folly—to bow before the oracular authority of the Patriarch of "the Church of the Future," the only way to true wisdom; to accept the three Catholic creeds is nonsensical superstition—to swallow the Bunsenian "Christology" an act of enlightened faith.

We cut the following from the editorial columns of the *Boston Courier*—columns that often yield passages of writing equally happy, and sometimes even more so. It expresses our own sentiments of the matter in hand, as aptly as one man can well be supposed to express the sentiments of another. We may remark, by the way, that things have turned out in France very much as we anticipated, at the time of the sudden upspringing of the sentimental orator and rose-water hero, Lamartine. We had the felicity of being sneered at by divers and sundry liberty-mongers in Boston, for predicting some such fate to the then new-born, or rather newly-manufactured Republic in France; for in modern times there is no such thing as *birth* or *growth* in French institutions; if indeed that may be called an institution, whose leading characteristic is a destitution of every thing like institutional life. All is there mere political joinery, with no more of organic consistency than there is in the card-castles and block palaces which children are used to set up and tear down, to amuse themselves withal. France is indeed a great standing test and exponent of the unspeakable vanity and impotence of radicalism, for any good work. For the last sixty years she has done little else than exemplify the maxim of Burke, that "to innovate is not to reform"; furnishing a most melancholy and memorable instance and proof, that when old institutions, however corrupt and overgrown with hoary abuses, are swept away, instead of being purged and repaired, something far worse is generally sure to spring up in their place. The history of France since the fall of Louis the Sixteenth presents an everlasting see-saw of abstractions, one still going down as another goes up. No balance and equipoise in the several elements of public life is there allowed to take place: revolution, nothing but revolution, will serve; the extreme medicine of the State being thus made its daily food. They once grew so wise that Revelation could not teach them; and they have ever since been incapable, apparently, of learning from nature.

THE NEW FRENCH EMPIRE.—No event to which the present century has given birth, has offered so melancholy, mortifying, and disheartening a spectacle to the eyes of the friends of liberal and constitutional government, as the political change now taking place in France. Not that the setting up of a throne is of itself a bad thing. Government is like a coat, good or bad, according as it *fits:* and there are nations for whom monarchy is by far the most fitting government. But to see the French, who plume themselves on being the most enlightened people on the face of the earth, pass in this manner with a capricious hop, skip, and jump from the worship of republicanism to the worship of despotism, is certainly a sight to cause serious misgivings in the breast of any one who ever flattered himself with the hope that Europe was ripe for freedom. The French have gone through the whole round of revolutionary experiments: they have spent an infinity of blood and treasure, they have blackened the pages of their national history with an infinity of folly and crime, but they have learnt nothing, and they are beginning all their experiments anew! Mr. Burke should have lived to write another lamentation, over French inconstancy and fickleness, and the loss af that "unbought grace of life, the cheap defense of nations." The French Senate declare that "a republic is unfit for a great people," and forthwith the people trample it in the dirt. But yesterday "a thousand swords would have leaped from their scabbards to avenge even a look that threatened her with insult!"

To make the matter still worse—indeed as bad as bad can be—the ordinary motives for overthrowing a republic, and giving a crown to an adventurer, are totally wanting in the present case. Great services rendered to a country—splendid military achievements, reflecting glory and renown upon its people—have been the common excuses of a usurper. But even these—poor as they are to justify the act of robbing a people of their freedom—are not to be found or invented for the man who now places his mailed heel upon the neck of the French Republic. Louis Napoleon never did anything for France. Military reputation of any sort he never possessed. The "great nation" submits to be trampled under foot by a man

> Who never set a squadron in the field,
> Nor the division of a battle knows
> More than a spinster.

But the French *people*, it may be replied, are not the authors of this. If the people do not do it, we ask who does? Louis Napoleon is but one—they are millions. Unless the people approved of his usurpation, the women of France might drive him out of the country with their broomsticks. The new empire is a national act, and so it will stand in history. The French are sincere in their applause of the usurpation; they worship success, and are ready to legalize any violence or injustice that is crowned with good luck. They were equally sincere when they shouted over the downfall of Louis Philippe's monarchy, and the improvisation of Lamartine's republic. They are sincere in blowing hot and cold upon the same thing—as sincere as Frenchmen can be.

France has had a dozen different governments within the lifetime of men who can read what we now write, but she is as thoroughly unsettled at this moment as ever, and there is as thick a cloud of uncertainty over her future as ever darkened her vision into the fearful abyss of things to come. Never were speculation and conjecture so much at fault. The only thing of which we can be reasonably confident is, that for many years in prospect she will have no really free government, unless it be for a moment at a time—

> Like Angels' visits—short and far between.

A general question relative to the continental nations naturally arises in our minds from the contemplation of the facts above mentioned. If the French, so civilized and enlightened a people, so experienced in political revolutions, so practically trained in experimenting upon different forms of government, are unripe for liberty, incapable of appreciating or enjoying constitutional privileges—in a word, totally unqualified for self-government—what hopes can be entertained of the nations of Europe less favorably circumstanced? Who can believe that Hungary, and Italy, and Germany are ripe for republican governments, and that nothing is wanting to make them as free as the United States but a general outbreak? Those who have given their money to stir up insurrection on the other side of the Atlantic would do well to think of these things.

Bishop Doane.

We give below a sound and sensible article on Bishop Doane's case, taken from the editorial columns of the *Buffalo Daily Courier:*

BISHOP DOANE.—The investigation, by the Diocesan Convention convened expressly for the purpose, of the charges against Bishop Doane, has at length been brought to a close, and has resulted, as all right-minded persons were confident it would, in the triumphant vindication of the Bishop from each and all the charges which have been trumped up against him. It is almost impossible for those at a distance, who have been impartial observers of the case, to conceive what motive has actuated the few enemies of the Bishop, (we say few, because the facts show that it is confined to two or three individuals in a couple of parishes,) to pursue this matter as they have done; and still less can they comprehend why three bishops of the Church should solemnly concur in presenting their brother Bishop formally for trial upon charges which his own clergy and laity have shown, over and over again, to be utterly without foundation, and which were long ago believed to be so by nine-tenths of the clergy and laity of the country.

It will be remembered by such of our readers as have noticed the progress of the investigation, that the main charges against the Bishop were intemperance and a want of integrity. These and other charges, new and old, of every sort, were referred for investigation to a special committee, composed of the ablest clergy and some of the most distinguished citizens and jurists of the State. The committee reported that in reference to several of the charges not a single witness appeared, and that in reference to the charge of intemperance, they had made a thorough investigation, and say there is not the least foundation for it whatever. The Rev. Mr. Southard offered the following series of resolutions expressive of the entire confidence of the convention in the integrity of the Bishop, which were read, as follows:

[Here follow Mr. S's resolutions, with which our readers are already acquainted.]

These resolutions are clear and explicit, and were adopted with *but one dissenting voice*. Can any man whose heart is in the right place divest himself of the belief, that the Bishop has been an outrageously persecuted man, and that there is not one iota of truth in the slanders that have been propagated against him? Was ever investigation more patiently and thoroughly pursued, or vindication more complete?

For the peace and honor of the Church it is to be hoped that the public have now heard the last of "charges against Bishop Doane." He has two or three times brought them before his own convention, which has always and with extraordinary unanimity pronounced their confidence in him as a man and a Bishop. The House of Bishops have declared the allegations not worth listening to, and the general sentiment of the Church at large has ratified the verdict.

From the John Bull of Nov. 22.

Address of Convocation to the Crown.

Madam: We, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, assembled in Convocation, most humbly approach your Majesty with respectful assurances of loyal affection to your Majesty's throne and person.

And we desire to add our sincere congratulations that since the last occasion when we enjoyed a similar privilege, it has pleased Almighty God to bless both your Majesty's Royal family and the country at large with a measure of prosperity which demands our warmest thankfulness.

Your Majesty has been graciously pleased to state to your assembled Parliament, that your Majesty has received assurances of a disposition on the part of foreign Powers to maintain those friendly relations with this country which have already been prolonged beyond all former example. And never, perhaps, was there a time when the inhabitants of this land were more generally prosperous, more willingly obedient to the laws, or more loyally affected towards the Throne. It is our earnest prayer to Almighty God that he will continue to ourselves, and extend to all nations, the blessings of peace and unity

Here we earnestly desire to assure your Majesty of our deep sympathy with the sorrow which your Majesty has so graciously expressed, a sorrow which is even shared by foreign nations, for the loss which the empire is now mourning, in the death of that great warrior and statesman, to whom, above all, it has been owing, under God's all-ruling Providence, that we have enjoyed this long and unprecedented peace and prosperity. We assure your Majesty that we prize, above the splendor of his greatest exploits, that high sense of duty which led him to devote all his faculties to the service of his Sovereign and his country, and to value his most glorious victories chiefly as they secured a lasting peace.

The subject, however, on which your Majesty will expect us to feel the deepest interest, is the state of religion in this land. And here there is much to encourage, whilst there is also much to lament, and much that we hope generally to amend. Great exertions have been made during the last thirty years, with the desire of providing the means of spiritual instruction for a population increasing beyond all former experience. Much has been done by the awakened liberality of individuals, assisted by recent legislative measures, towards enabling the Church to fulfil the ends of her Divine mission. Much, however, still remains to be done; and we assure your Majesty that our heartiest endeavors shall be used to relieve, wherever they exist, the spiritual wants of the population. We feel a confident persuasion that these our endeavors will be seconded by the pious and ready co-operation of our lay brethren in the Church. In connection with this subject we cannot but observe, that although the population of England and Wales has been doubled in the last half century, the number of English and Welsh Bishops remains nearly the same as it was three centuries ago—a state of things to which we beg respectfully to invite your Majesty's consideration.

We trust, however, that if the Church has been unable to accomplish all that might be desired, it has yet given no slight proof of activity and power. Fewer churches were built during the whole of the last century than are now consecrated to the service of God in every successive year. Inadequate as are still the means of providing Christian education for the increasing numbers who require it, we thankfully acknowledge that great efforts have been made for its extension and improvement.

And great and painful as are the privations of your Majesty's poorer subjects in our crowded cities, it must be a peculiar source of satisfaction to your Majesty that, under the continuous and active encouragement of your Majesty's illustrious Consort, institutions have been formed and are daily forming, to increase the comforts of the laboring classes, and to improve their moral and social condition; and, as all true charity has its origin in religious principle, we trust that in this instance also proof has been given of the influence of that faith which it is the duty of the Clergy to inculcate and maintain amongst the people entrusted to their charge. For whatever has been done or intended of good we desire to give God the glory through our Lord Jesus Christ, being deeply conscious of the imperfection of all our endeavors.

In thus referring to the subjects which appear to us especially to concern the well-being of the Church, we cannot omit to speak of those deliberative functions of this Convocation which many members of our Church desire to see again called into active exercise. We do not indeed deem it advisable, at the present moment, to petition your Majesty for your Royal license to transact such business as we may not enter upon without it; but we think it our duty respectfully to express our conviction both that its legislative assemblies are an essential and most important part of the constitution of our Reformed Church, and that the circumstances of the present day make it alike more imperative to preserve, and, as far as possible, to improve them, and more particularly that the resumption of their active functions, in such manner as your Majesty, by your Royal license, may permit, may at no distant date be productive of much advantage. We know, indeed, that apprehensions have been entertained that in such case Convocation might address itself to the discussion of controverted questions of doctrine, and a spirit of strife and bitterness be thereby engendered, fatal to Christian charity, and dangerous alike to existing institutions and to our visible unity, and we, therefore, feel it to be our duty humbly to pray your Majesty to receive this our most solemn declaration of our hearty acceptance of the doctrinal formularies and liturgical offices of the Reformed Church, and our assurance that we regard them as inestimable blessings, and are resolved, by the help of God, to transmit them unimpaired to posterity. And further, that we not only recognize, but highly prize your Majesty's undoubted supremacy in all causes, in every part of your Majesty's dominions, as it was maintained in ancient times against the usurpations of the See of Rome, and was recovered and re-asserted at our Reformation.

In connection with this grave subject we feel that your Majesty may expect from us the expression of our solemn protest against that fresh aggression of the Bishop of Rome, by which he has arrogated to himself the spiritual charge of this nation, thereby denying the existence of that branch of the Church Catholic which was planted in Britain in the primitive ages of Christianity, and has been preserved by a merciful Providence to this day, as well as against many which have preceded it; and we desire on this, our first occasion of addressing your Majesty since its occurrence, solemnly to protest in the face of Christendom, and to lay this our protest before your Most Gracious Majesty.

Communications.

For the Churchman.

Timidity.

Mr. Editor:

If some old thoughts of mine are not antiquated, you are at liberty to offer them to the notice of your devout readers.

A healthy conscience is one thing: a conscience over-sensitive is another. Care of the soul, and watchfulness of personal character, are traits and duties indispensable in the true and manly Christian; while timidity and distrust of God's grace, of God's forbearance and forgiveness, of the ample sufficiency of the Holocaust, are unworthy of the sincere follower after holiness. Presumption is a deep spiritual crime. Yet that truth cancels not the unworthiness of an undue prevalence of doubt. "Why are ye so fearful, O ye of little faith?" Faith, penitent faith, faith in Christ crucified, faith (of course) working by love, faith in God's ever warm and ready goodness through Christ, will potently dispel all timorousness not founded on the absolute despotism of ruling depravity.

An impressive argument against the over-sensitive fear that our unworthiness forbids the hope of mercy through Christ, is, that God doth not require us to be more than human: he neither exacts nor expects more than we are able, through grace, to perform. He orders that we be virtuous and heavenly-minded; but He doth not enjoin us to be absolutely perfect. We carry with us the carnal mind, even to the last hour; and we must resist and subdue it, but extinguish it we cannot, till death shall free us from sin. Of course we are not to wait till we fancy ourselves immaculate, before we trustingly approach the mercy-seat; nay, if an idea of our perfection should arise, we may be assured that it is no better than a delusion—the mere excitement of a perverted imagination; and such a feeling doth not render us in the least better prepared for healthy self-judgment or for God's judgment, than we were while humbly and calmly walking onward in a godly course. Further, we are to recollect that sound trust in the Redeemer is an energetic means of advancing us in the very excellence to which we aspire, and which we so ardently long for. We ought not therefore to wait for superhuman qualifications before we lift up our hearts, but, at the very moment we judge our repentance and piety to be sincerely begun, and our resolution to be tested as better than a transient glow, we ought to lay covenant confidence to our hearts, ay, and partake of the covenant sacrament, that we may receive grace to persevere and improve.

I find another and higher and yet more affecting answer to those good persons who, through an undefined sense of unworthiness, hide from their souls the abounding mercy of their High-priest;" it is that, be our "infirmities" what they may, He Himself hath been human, and hath been touched with a feeling of them; He "was tempted in all points as we are;" and as He hath "suffered, being tempted," so is He "able to succor them that are tempted" He knows the difficulties that burden us, and can make very benign allowance for those who truly resist evil, though they feel that they do not resist it with adequate success. How beautiful, how comforting a truth! God, in His mere divine nature, could not have *experience* of the tempting power of sin, for He is all holiness, that which evil cannot approach; and we, fallen beings, must feel exanimating terror and apprehension in coming into His presence. But God, as manifest in the flesh, knoweth our whole frame, not by the mere inspection of omniscience, but by actual human experience; the Saviour hath really grappled with evil; He felt and knew its strength before He became its Conqueror; and we may more freely present ourselves, our open and contrite hearts, before such an One; or, in the language of the verse following this revealment, we may, from the consideration that our High-priest was tempted in all points like as we are, "come *boldly* to the throne of grace," —we may approach Him with generous and affectionate confidence. And in this thought, every good and pious man, and every one who hath sincerely begun the heavenward course, may dismiss the timid apprehension of too great unworthiness to hope in Christ. He is indeed too unworthy to claim pardon of God as a right; but God gives it to Him freely through the Atoning Victim. Moreover, he is, in the same sense, too unworthy, the least of us are, to demand a place at the holy supper; but the merciful God calls us thither; it is His invitation, not our intrusion; and we go, not in our own merit, but only in His grace. The same Redeemer, who, as our brother in the flesh will judge us in the last day, and judge us mercifully, the same Redeemer, our brother in the flesh, now judges of our qualification for His pardon and for His table, and will allow us both in equal condescension. Why then should we fear to approach Him, when the very object of our doing so is to obtain more of the Spirit, that we may the more resemble Him in all His imitable perfections?

Let us not however abuse the doctrine, or draw from it unworthy ideas of the Saviour. Jesus underwent the temptations of sin only so far as one not fallen, not inheriting depravity, could be open to them. We are predisposed to evil, and actually incline to it, and prefer it, except as restrained by the help of the good Spirit: but He, like innocent Adam, had nothing vitiated within him, had no evil preferences, or bad inclinations, no wrong thoughts, much less any wrong desires. Yet even He wrestled with the Adversary: perhaps temptations were spread before Him, as before us, during His whole life; or, they may all have been concentered in the days of his trial in the wilderness, when all that the world could afford was offered him by Satan. We only know that he was tempted in all points as we are; yet was he wholly free from offence. He yielded not, even in inclination, to the seductions brought before him. Guard we therefore against unworthy ideas of the Saviour, that might arise from an inconsiderate view of the encouragement before us. And be we equally cautious not to abuse its gracious and consoling doctrine, that Jesus hath a peculiar tenderness for the contrite sinner, in that he himself hath had *experience* of the buffetings of evil. His tenderness is only towards the penitent, towards them who are conquerors through Him who loved them; for, though he knows the force of temptation, he knows also that it can be resisted and entirely overcome: and hence those who resist it not, but are mastered and vanquished by it, can derive no hope of his mercy from the consideration of his natural human sympathy. Nay, the force and meaning of that truth are *against* all who wilfully yield to depravity; for the Saviour knoweth from complemental experience, that if any man do this, it is wholly his own fault. He who had the Spirit to aid him as man, knows that enough of that spirit is given to all, enough to enable every one to vanquish the tempter; he knows that, when any human being transgresses, he not only prefers evil, but as a total stranger to timidity, doth despite against the Holy Ghost, and rejects the grace that is sufficient for him. In every wilful sin, there is both a preference given to Satan, and a repulse to the Spirit of God. And such offenders can find no encouragement in the case of the man Jesus, of him who repugned every assault of the wicked one. His enduring temptation without yielding to it, is in fact a strong reason for showing no mercy to those who make no resistance to what is bad. They only can build a hope on the Scripture referred to who strive earnestly and honestly against their spiritual foe.

There is one thought contained in that Scripture, to be very particularly borne in mind as a guard against any laxity of hope, and of preparation for the final and completive sentence; the "High-priest" whom we approach is "touched with a feeling," not of human crimes and follies, not of human obstinacy and perverseness, not of a continued course or even a deliberate act of sin, but only of our "infirmities." He is lenient towards the weaknesses and imperfections which insensibly adhere to our fallen though renewed nature, of which we become observant only by degrees, and which therefore by degrees only we can overcome. The language is applicable to only the watchful and prudent Christian, who is faithfully exerting himself in the duty and the labor of holy amendment, but is conscious that, at best, he is but "an unprofitable servant." Such an one may claim the comfort that Jesus is entirely and experimentally aware of the difficulty he is overcoming, and feels for him that peculiar pity which a good man does for his suffering fellow-men. Such an one may carry this comforting thought into his calm and humble self-examination; and, when he reflects on his remaining unworthiness, he may, if that unworthiness be in a state of progressive cure, approach his High-priest and Judge with a lowly confidence that he will not be extreme to mark what is yet amiss. This sentiment, if never perverted or abused, is a pure and rightful consolation for the timid soul. It relieves the over-anxious heart from the not unnatural longing for a perfection greater than can belong to the degenerate mortal state. If we had *no* "infirmities," we should be above the level of those who have this native compassion of Christ, we should be almost on a level with Christ himself: and would not the least (even collateral) indulgence of such a thought be impiety! It is but right then that we *feel* unworthiness, and in that feeling come to the cross and to the altar, to find its remedy and the due consolation. Yet we must guard against any thing worse than "infirmities," lest we be excluded from the sympathy of Christ. And we must be careful not to let "infirmities" be wilful —for, in that case, they lose their venial character. Nay, they are "infirmities" no longer, when once wilfulness or obstinacy attaches to them, but gross faults; and they ought to be as fully renounced and put away as any other sins, before we can hope for the tender compassion of our High-priest. Bold yielding is neither infirmity nor timidity.

As our final guard against an abuse of the doctrine of incarnate fellow-feeling, let us recollect, that the holy writer, places the example of Christ before us, as well as his sympathy for our unavoidable weaknesses; while asserting the latter, he adds also that Jesus was "without sin." Whenever, then, we would ask love on His part, we are to show love on ours—and, in return for his compassion, imitate his virtues, and aspire to his purity. Any thing less would resemble those attempts of guile, which take advantage of kind feelings, and would deceive them into connivance at its own bad purpose. Such an attempt must be vain with the divine Saviour who discerns the thoughts and intents of the heart. Nor only vain, but wicked: for the mean wish to allure from the compassion of Christ more than his righteous administration will allow, may render void our holy character, and destroy the substance of our virtue. It belongs to his administration as "High-priest," to ask pardon from the Eternal Throne for every penitent—to intercede with the Father in behalf of those who strive to be, like him, "without sin;" and, being man, he does this with peculiar sympathy for their spiritual difficulties and sorrows. It belongs *not*, however, to His administration, to ask any mercy for the obdurately impenitent, or to indulge towards *them* mediatorial pity.

These awakening truths should be weighed by us all, friendly readers! lest we rely on a love which exists not in God or in Christ. The deep encouragement we have gathered should awaken the timid: for undue misgiving is verily a drowsy dream, lethargy as well as phantasm. And the hopeful cannot be too vigilant never to rely negligently on the reconciliation wrought for them by the "Man Christ Jesus," though sealed in the heavenly ordinances, lest they overstrain the cords of the Saviour's love. Large confidence, all the "full assurance of faith," is open to the humble penitent, however magnified his fear. But, whether bold or timorous, it will be of no avail, in the day of judgment, that we have cried, "Lord, Lord," yea, and have "eaten and drunk in his presence," if we shall then be found not to have kept His commandments.

Phila., Dec., 1852. O.

Errata—in "Practical Belief"—see Churchman of Nov. 27.

For *depraving*, read 'degrading.'

For *priority*, read 'purity.'

For the Churchman.

Christ Foretold.

The testimony afforded to Jesus by the prophecies of the Old Testament is wonderful. It is an unanswerable argument in favor of the validity of His claims to the entire respect and confidence of reasonable men in all He did and taught, and in the truth and divinity of the religion which He established. It also furnishes, to the true christian, an inexhaustible source of deeply interesting and profitable meditation. Into a small part of the immense field it opens, the reader is invited to accompany the writer, in the hope that the prayer of both will be that it may prove to both a spiritually beneficial excursion.

Attention is naturally first drawn to what was prophesied of the time of the Messiah's advent.

The patriarch Jacob, in a prophecy which the ancient Jews uniformly understood of the Messiah, declared that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: that is, that the Jewish nation should not be stripped of all its authority as such until the advent of the Messiah. In all their old captivities and dispersions, the Jews still retained a sufficient degree of civil and ecclesiastical authority, to give them a nationality, with power of regulating their affairs by their own laws, and enforcing their observance. Within the first century, however, after the birth of Jesus, commenced that utter ruin of their polity, and that dispersion over the globe, under which they still suffer. The distinction of tribes, so intimately connected with their whole civil and ecclesiastical system, is lost, and of course their priesthood, whose proper functions were both secular and sacred, is undistinguished from the mass. And not only are they entirely destitute of any semblance of independent polity; but hardly any of the nations among whom they are scattered admits them to a share in its legislation or government. The sceptre has surely departed from Judah, and a lawgiver from between his feet. Therefore Shiloh, the promised Messiah, must have come. And He must have come before seventy years after our Saviour's birth: for then was effected the final ruin of the Jewish polity.

In full and most interesting connection with this subject of the time of Messiah's advent, is that famous passage in the Book of Daniel, usually termed the prophecy of the seventy weeks. It is found in the last four verses of the ninth chapter, and is in the following words:

> "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous time. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Of course the present limits will by means admit a full view of this comprehensive and most interesting prophecy. A few of the results to which the learned have arrived in their study of it, may be briefly stated.*

The aggregate term of 'seventy weeks' mentioned in the beginning of the passage, is afterwards divided into the three terms of 'seven weeks', 'threescore and two weeks', and 'one week'; and different events are assigned to each. In prophetic language, a day signifies a year, and of course a week seven years, and seventy weeks 490 years. We have, therefore, this term of 490 years divided into the several terms of 49 years, 434 years, and 7 years. The great object to be accomplished in the 70 weeks, or 490 years, is so described as not to admit a doubt of its being that redeeming work of Messiah, *the Anointed Most Holy*, which was to introduce the last and best of God's dispensations to men, most promotive of His Glory, and the only source of their greatest good.

The first two divisions of the aggregate period are 'seven weeks', or 49 years, and threescore and two weeks, or 434 years. These two periods, or 483 years, the prophecy declares shall elapse 'from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince'.

When this prophecy was delivered, the Jews had long been in captivity, and Jerusalem in ruins. Under favoring monarchs, who had them in subjection, they were allowed to make certain advances towards the full re-establishment of their national character. The most definite decree, however, to this effect, and by which, in the restoration of its civil and ecclesiastical polity, Jerusalem—the Jewish nation—was to be restored and built, was that of Artaxerxes Longimanus, giving to Ezra full powers, and every facility, to forward that restoration; and this, according to the most accurate computation, was exactly 483 years, or seven weeks and threescore and two weeks, before the preaching of St. John the Baptist. He, having been the divinely appointed harbinger of the Messiah, is represented in the New Testament as commencing the ministry of the Messiah. 'The Law and the Prophets', says Jesus Himself, 'were until John: since that *the kingdom of God*,' or the Christian dispensation, 'is preached.' St. Mark, accordingly, styles the ministry of St. John 'the beginning of the gospel of Jesus Christ.'

The first subdivision of the 69 weeks, or 483 years, is a period of seven weeks, or 49 years. To this, the place and manner in which the prophet introduces it justify us in referring the particulars that 'the street shall be built again, and the wall, even in troublous time.' Here is an evident allusion to the restoring and building of Jerusalem mentioned above as the object of the commandment or decree. And it is a fact that from the going forth of that commandment, when Ezra was constituted the agent for carrying it into effect, until its full accomplishment under Nehemiah, which was effected through great difficulties, literally 'in troublous times,' there elapsed just this period of seven weeks, or 49 years. And after that, just the balance of 483 years, that is 434 years, had transpired when the Messiah the Prince, in the person of His great harbinger, and temporary representative, St. John the Baptist, commenced His ministry.

'After' the 'threescore and two weeks', or 434 years, which should succeed the 'seven weeks', the prophecy says, 'Messiah shall be cut off.' At what time after, is intimated in the last verse— 'He shall confirm the covenant with many for *one week*'. This one week, it will be perceived, or seven years, added to the preceding periods of seven weeks, and threescore and two weeks, makes up the aggregate of 70 weeks, or 490 years, which is the whole period for the completion of the prophecy. The one week is assigned to that ministry of the Messiah which is properly called *the confirming of the covenant*; and which, commencing, as has been observed, with that of St. John the Baptist, occupied just this term of seven years.

'And in the midst of the week He shall cause the sacrifice and the oblation to cease.'

The words 'in the midst of the week', would be more properly rendered *in the half of the week*. *That* portion of these seven years, the Messiah, having superseded the Baptist, spent in His personal ministry; the grand object of which was, to bring in a purer, holier, and more perfect dispensation than that connected with the sacrifice and oblation of the Mosaic economy; and to cause these to cease forever by the great sacrifice and oblation of Himself once for all.

The dreadful calamities which befel the Jews in consequence of their rejection of the Messiah, are forcibly depicted in the remainder of the prophecy—'The people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined.' 'For the overspreading of abominations'— or, as the marginal reading is, 'with the abominable armies'—'he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.'

The history of the destruction of Jerusalem by the Roman armies, and its attendant circumstances, and bitter consequences, furnishes the fullest and most minute evidence of the fulfilment of this part of the prophecy.

Here, then, is a prophecy, delivered nearly 540 years before Christ. It predicts, first, the commandment to restore and build Jerusalem, which was not issued until more than half-a-century afterwards; secondly, the completion of the object of that commandment in 49 years after it went forth; thirdly, the commencement of the Messiah's ministry, 434 years subsequently; and lastly, the fulfilment of that ministry in the next seven years: and all according wonderfully with the history of the several times thus indicated.

One other prophecy of the time of the Messiah's advent may be noticed.

Haggai, foretelling that event, while the Jews were engaged in building the second temple, says, 'The Desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts The glory of this latter house shall be greater than of the former; and in this place will I give peace, saith the Lord of hosts.'

Agreeably to the clear meaning of these words the ancient Jews expected that the Messiah would come before the destruction of the temple therein mentioned. But that temple was utterly demolished, so that one stone was not left upon another, about seventy years after our Saviour's birth. No person ever appeared before the destruction of that temple, or even to this day, who could, with the least plausibility, pretend to be the Messiah, but Jesus of Nazareth.

The place and circumstances of the Messiah's birth, foretold by the prophets, and those of the birth of Jesus, recorded by the evangelists, remarkably harmonize.

'But thou, Bethlehem Ephratah,' said the prophet Micah, 'though thou be little among the thousands of Judah, yet of thee shall He come forth unto Me That is to be Ruler in Israel.' St. Luke records, 'Joseph went up from Galilee unto the city of David, which is called *Bethlehem*, with Mary his espoused wife; and while they were *there*, she brought forth her firstborn Son.'

The prophecy of Isaiah, 'A *Virgin* shall conceive and bear a Son,' was literally fulfilled in the birth of Jesus.

In the ministry of St. John the Baptist, the forerunner of our Lord, were accomplished several predictions relating to the time immediately preceding the Messiah's advent. 'Behold I will send My messenger, and he shall prepare the way before Me; and the Lord Whom ye seek shall suddenly come to His temple, even the Messenger of the covenant Whom ye delight in.' 'Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.' 'The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, Make straight in the desert a highway for our God.'

The Church's rich and striking Advent-readings of God's word, now pending, teach us how these predictions were fulfilled in St. John, the harbinger of Jesus.

A few passages of Isaiah so aptly describe the ministry of Jesus while on earth, that it is enough merely to adduce them.

'The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek. He hath sent Me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.'

In the approaching Epiphany-readings of the Church, the Christian will see how accurately these prophecies depict the inestimably valuable and gracious ministry of his Lord.

When the prophets speak of the sufferings and death of the Messiah, they, in no small degree, furnish the very words with which the evangelists describe those of Jesus. The fifty-third chapter of Isaiah, and the twenty-second Psalm, in particular, are fully secured from suspicion of having been written after Christ's death, only by the clear historical evidence of their having been written centuries before His birth.

A few of the most striking predictions under this head will be selected.

The prophet Zechariah. 'If ye think good, give Me My price; and if not, forbear. So they weighed for My price *thirty pieces of silver*.'—— St. Matthew. 'Then one of the twelve went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you. And they covenanted with him for *thirty pieces of silver*.'

Again the same prophet, in the same connection. 'And the Lord said unto me, Cast it *unto the potter*, a goodly price that I was prized at of them. And I took the *thirty pieces of silver*, and cast them *to the potter in the house of the Lord*.— And again the evangelist. 'Then Judas which had betrayed Him brought again *the thirty pieces of silver* to the chief priests and elders; and he cast down the pieces of silver *in the temple*; and the chief priests took counsel, and bought with them *the potter's* field.'

The forty-first Psalm. '*Mine own familiar friend, in whom I trusted, which did eat of My bread*, hath lifted up his heel against Me.'— Jesus 'answered and said, *He that dippeth his hand with Me in the dish*'—that is, he who is on the most familiar terms with Me—'the same shall betray Me.' 'And Judas Iscariot, *one of the twelve*'—one of Christ's most intimate and confidential friends—'went unto the chief priests to betray Him unto them.'

'I gave My back to the smiters, and My cheeks to them that plucked off the hair. I hid not My face from shame and spitting.' 'He hath no form nor comeliness. He is despised and rejected of men, a Man of sorrows, and acquainted with grief. We did esteem Him stricken, smitten of God, and afflicted. He was oppressed, and He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.'

'I am a worm and no man, a reproach of men, and despised of the people. All they that see Me laugh Me to scorn. They shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him.' 'I am poured out like water, and all My bones are out of joint. My heart is like wax. It is melted in the midst of My bowels.'

The devout Christian who—as every Christian should be—is habituated, in his hours of sacred retirement, to turning his soul's profoundest meditations to that deep mystery of mercy and loving kindness, opening his only source of spiritual hope and comfort and joy, the sufferings of his Divine-Incarnate-Saviour, finds that in these words of Isaiah and David, the Holy Ghost but spake by them what, centuries afterwards, He recorded by the Evangelists.

Remarkably minute is the prophetic detail in this mournful department.

'He was *numbered with the transgressers*.'— 'Then were there *two thieves crucified with Him*.'

'*They part My garments among them, and cast lots upon My vesture*.'—'Then the soldiers took *His garments*, and made *four parts*, to *every soldier a part*. Now the *coat* was without seam, woven from the top throughout: they said therefore among themselves, Let us not rend it, but *cast lots for it* whose it shall be.'

'He made His *grave with the rich*.'—'There came a *rich man* of Arimathea, named Joseph, and begged the body of Jesus, and *laid it in his own new tomb*.'

But this tomb was not to be the end of our Lord's ministry. Did David exclaim, 'My flesh shall rest in hope; for Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption: Thou wilt show Me the path of life?' Very conclusive is the reasoning hereupon of St. Peter: 'The patriarch David is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, he spake of the resurrection of Christ, that *His* soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up.'

Did the Psalmist also thus speak as he was moved by the Holy Ghost: 'Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men':—'The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool?'—And Who was it That ascended into heaven, and a cloud received Him out of mortals' sight? Who was it That provided in Himself the means of overthrowing the empire of sin, Satan, and death? Who was it That promised—and fulfilled the promise—that when He should have ascended to the right hand of the Father, He would send to men, the gifts of the Holy Ghost? Who is it that, where these precious gifts, as shed abroad through His Church, are allowed to do their true work, is leading captive the powers which the world and sin and hell enlist against human happiness and welfare? Who is it, experienced Christian, Whose 'gifts' have gained victories in thy own believing, humbled, penitent, renewed, and ever watchful and ever striving heart, whereby, to thy inexpressible joy and comfort, the rule of Satan therein is 'beat down'?

The Christian with such a heart, and also a refined intelligence, enjoys fully the gratification afforded by such investigations to a reasonable, enlightened, and virtuous spirit of inquiry, and the high resulting pleasure always attendant on the discovery and more accurate understanding of truth. But more than this, he is thereby warmed with pious gratitude and love. He adores the unspeakable mercy of God, in having so largely and unweariedly consulted the spiritual and eternal interests of His people. Ever since man lost his primitive perfection and happiness, he has had kept before him the means of restoration provided in the Messiah's mediation. To ward off the eternal consequences of the fall, and minister to the penitent and faithful the hope of pardon, grace, and everlasting life, was the world favored with a succession of prophets and inspired men; our Heavenly Father—to use a beautiful figure which Himself has sanctioned—rising up early and sending them; thus manifesting a concern and solicitude for the human race which wins the true Christian's whole soul to the obedience of faith and gratitude and love.

But what of those who prove ungrateful for such love? What could have been done for them which God has not done? How can they escape if they neglect so great salvation?

B. T. O.

* The view here given is taken from Prideaux.

Texas Mission.—We have received a communication from the Rev Wm. Passmore, Missionary at Texas, with a history of the Mission in Brownville which will be attended to in our next. Mr. Passmore is now in this city, collecting funds in aid of the Mission, which is one of great importance in that new section of our country. Offerings for the Mission may be left at the store of Messrs. Stanford & Swords, 137 Broadway.

THE CHURCHMAN.

NEW YORK, DEC. 18, 1852.

☞ All letters on business must be addressed, in future, to John Hecker, *Proprietor of the Churchman*. All communications and articles concerning the paper, to Rev. H. N. Hudson, *Editor of the Churchman*, as letters, *not addressed to him as* Editor, will not be opened at the office.

It will have been seen from what we have given of transatlantic news, that the long suspended legislative functions of the English Church, are at length in the way of being revived. A full and effective revival of them *all at once* was not to be expected, nor, indeed, desired. But a beginning has actually been made: the principle of self-government, inherent in the Church, has been practically asserted; which done, the legitimate results cannot be long in forthcoming.

From the events of the last few years it was easy to foresee, and therefore we have for some time been well assured, that sooner or later the thing must come: every day the necessity of the measure is growing more urgent, and the urgency thereof more apparent. The throwing open of Parliament more and more, not only to all kinds of dissenters, but to Jews, Turks, and infidels, and, what are far worse than any or all of these, men that were once Christians perhaps, but have been thoroughly *de-Christianized*, and who regard the Church, practically, as but the pack-horse and drudge of the State; all this is of course rendering that body more and more unfit for the work of ecclesiastical legislation, and also rendering that unfitness more and more palpable to the common sense of all honest and right-minded men.

As a civil legislature, the Parliament may indeed be wise and just in admitting all such descriptions of men, because all such may have as true and as strong an interest in the preservation and welfare of the State, as any others; and what concerns the interests of all may well be left to the counsels of all: but this argument would needs preclude them from any share in legislating for the Church, since their only presumable interest in her is to have her destroyed, or at least to have her restrained from, or crippled in, whatsoever functions pertain to her as a spiritual commonwealth. It would seem, indeed, that every interest dependent on the action of Parliament ought in reason and justice to be represented therein; nor, perhaps, could she ever have been justified in excluding any, but that she had first usurped the office of Church legislation. According to our ideas of free institutions, all men should be allowed a voice in whatever matters concern men as citizens; and in virtue of this principle none, evidently, but churchmen should have a voice in matters where it is only as churchmen that men have any right to be concerned. Having undertaken what did not properly belong to her, Parliament must perforce take measures to guard and secure her fitness for the work, *since it was only by maintaining this fitness, or at least the appearance of it, that she could hope to retain the place*. Of late the policy has apparently been, to part with the fitness, and yet keep the place; a policy which can scarce expect to succeed otherwise than by so managing as to undermine the Institution, before growing unfitness shall have drawn on a loss of the functions usurped. And the present movement in the Church looks mainly towards a thwarting of that insidious policy. Set on foot by the instinct of self-preservation, and the reason of life, it will, we trust, keep on foot till that end shall have been effectually secured; not indeed by holding or recovering Parliament to the aforesaid fitness, but simply by ousting Parliament from the aforesaid place.

Nevertheless, we are free to confess that we have had some serious apprehensions, that the matter might be urged on too fast, and the crisis be premature. For we are nowise, of those, who in things of this kind would push questions of abstract right at the expense of practical safety: which, perhaps, is the thing most to be feared in such an age of abstraction-mongers as the present. Far better it is, that the Church should for some time defer, or be restrained from, the recovery of her just rights, than that she should recover them in such form or on such terms as would render an abuse of them almost inevitable. And herein necessity, or rather Providence, is commonly our best teacher, doing better for us than to let us have our own way, and conducting us to wiser ends than our own counsels would ever reach; conveying its lessons by the strong arm of circumstances, to which we must yield, and, by yielding, triumph, even while we seem defeated.

The truth is, in our notions of Church legislation we are somewhat, if not, indeed, altogether, democratic. We would far rather trust the whole people, than any one class or order of men whatsoever. But we are nowise democrats in the congregational sense, which virtually leaves every man to be a law unto himself, and to do just as he has a mind to, and therefore is the farthest thing possible from real democracy: we would have the authentic voice of the whole Church, as expressed in a regular, formal, and constitutional manner, binding as law on each and every part and member thereof. Under God, we know of none other so just, so reasonable, and so safe a fountain of law and authority, as this. To surrender up the whole to the judgment or discretion of any one order or class of men, seems alike dangerous to those who are trusted, and to those who trust. Whether we consult the reason of the thing, or the history of the Church, it is not in human nature to withstand such seductions; to maintain its moral and intellectual integrity under such a weight of prerogatives. No class or description of men should wish it; and if any do wish it, that wish is the strongest possible argument of their unfitness to have it. For all men's judgments are liable to be more or less biased and disqualified by personal or professional regards; and of such bias there appears to be no more wholesome and available corrective or preventive, than is to be found and has been found in the collective and concurring judgment of all. Such, in truth, is the great natural process whereby human reason is properly eliminated and assoiled from the incumbrances of human passion, and from the subtle prevarication of self-love, which is ever working most when we perceive its workings least. And the necessity of going along with others, or of carrying others along with us, in what we propose, is perhaps the most operative and efficient of all things in causing men to rise out of self, and frame their propositions upon the common ground and to the common measures of reason. Thus men become strongest in truth and wisdom, when it is impracticable for them to have their own way: it is generally when doing what they must, not when doing as they would, that reason is most likely to order and shape their action.

The question, then, is, Is the English Church prepared and minded to admit the laity to a proper share in her legislative functions? We fear that she is not; we have no sufficient proof that she is. How long it will take for this to be the case, we cannot pretend to say: we shall believe that such is the case, when unmistakeable steps are taken to secure the matter in hand. Assuredly, the world has had enough of unchecked priestly domination: the greater part of Christendom has for ages been groaning, and is groaning still, under the accumulated and unspeakable evils thereof. Not, certainly, that the Priesthood are in themselves worse than any other order as a body of men: the fault is in the thing itself; it is too much for human virtue to resist; and the Divine Grace may not be expected to prevent or repair the inherent vices of an arrangement that runs so athwart the counsels of the Divine Wisdom, as unfolded in the teachings of Scripture, in the examples of history, and in the nature of things. Of course the influence of the Church is and ever must be mainly lodged in the hands of the clergy; this grows from the very nature of their office, and is inseparable from their calling. Which renders it all the more needful that they be excluded from any share of the power, save in concurrence with the laity; that their part thereof should still be subject to the negative of those to whom the influence does not naturally belong. For, surely, there is no one thing so much to be shunned and deprecated as a concentration of both power and influence in the hands of the Clergy: unless they be either more or less than men, such a concentration can scarce be otherwise than fraught with infinite mischief both to themselves, and to the objects of their ministry. And, indeed, it practically reverses one of the fundamental principles of the Church, in that it makes a part of the Church serve as "the pillar and ground of the truth" to the whole; whereas that principle requires that the whole Church serve as 'the pillar and ground of the truth' to each and every part.

On this point, the Church of England, if she so please, can learn something from her American daughter. And, to our mind, one of the happiest symptoms attending the present movement is a disposition to seek instruction from that source.

The end of this article was by no means foreseen at the beginning. In fact we had little thought of writing so much or in such a way; though the substance of what we have written has long been mingling from time to time with our reflections. The subject is evidently fitter for a discourse than for a newspaper editorial, especially since the latter must be short, else it will be in some manifest danger of not being read.

We have deeply regretted that our much-valued friend, the Rev E. M. P. Wells, D.D., of Boston, should have been sounded forth by the Press as having become a Romanist. The mistake, to be sure, has been very promptly corrected. And we gladly take the occasion to assure as many as are willing to be assured, that on our own positive and competent knowledge Mr Wells is altogether above suspicion on that score. If the Church have any truer sons than he, we have yet to meet with them. And he is not only a true son of the Church, but a very industrious, hard-working, and useful one. Heaven forbid that any, the least, shade of distrust should touch or come near him!

Our readers, we trust, will pardon us, and perhaps more, for calling their attention to the Selections which we have in mind to present from time to time on the last page of the paper. If we be not mistaken, they will find them useful generally, and sometimes very beautiful. We particularly commend to their calm and thoughtful perusal those given in the present number. They may serve as a sort of Appendix to our leading editorial of last week.

New Publications.

We have received from the Sunday School Union a package of the following of their publications:

CONSECRATED TALENTS; or the Mission of the children of the Church. By the author of "Wreathes and Branches," "Christian Ornaments," etc.

To all that have read the former publications of this author, we need say nothing in commendation of the present work. The knowledge of the fact that it is written by the author of "Wreathes and Branches," is a sufficient assurance of its excellence. It inculcates a high tone of morality and religion, founded on true Church principles. It is a practical elucidation of the text, "Unto whomsoever much is given, of him much shall be required."

HOME CONVERSATIONS on what are commonly called little things, an instructive book for old or young.

WORK AND PLAY, an excellent little work, teaching the duty of work, and the necessity of recreation to all.

MY CHILDHOOD, an interesting and instructive little book.

THE LITTLE DAISY; THE DONKEY BOY; WHO WORKS THE HARDEST; THE BUNCH OF VIOLETS; four very excellent little works for children, each teaching some practical Christian duty.

A selection of Psalms and Hymns, with appropriate music for the use of Sunday Schools. A good collection set to simple and appropriate music.

THE CHURCHMAN'S DIARY for 1853. This is indeed an almost indispensable companion for every churchman. All the holydays, anniversaries, and meetings of Church institutions, are noted under their respective dates, with a blank space for memoranda. It is bound in both the pocket diary form, and in a plainer form with stiff covers.

We take this opportunity in calling the attention of churchmen to this most excellent institution. We desire to dispel an error, which we fear is too generally entertained in regard to it. Persons are apt to draw the conclusion that the Sunday School Union deals only in primers and like small books for young children; this idea is doubtless derived from its name, it is however a very erroneous one. The Union not only publishes works for children of all ages, but those also of a higher grade, for the Church's children of a larger growth. The assortment of Bibles and Prayer Books at the Union rooms are equal, if not superior, to that of any establishment in the city. They also keep on hand a collection of valuable theological works. While their prices are less than anywhere else, a liberal discount is offered to schools, associations, etc. This institution has also more weighty claims upon the patronage of churchmen. It is one of the Church's institutions, designed for the good of the Church, the diffusion of Church principles, and lending a powerful aid in training up the young in the way they should go. These objects are to be accomplished by a large distribution of their books, which it does by either giving the books at a *large discount*, or to feeble parishes *gratis*. The means by which this may be done, is attained by voluntary donations, and the small profits arising from the general sale of their works. It becomes therefore the duty of every churchman to aid this society by his patronage. We would advise our readers, in buying books for presents for the approaching Holydays, to call first and examine their stock.

THE LAND OF BONDAGE; its ancient monuments and present condition: being a journal of a tour in Egypt; by J. M. Wainwright, D. D. Appleton & Co.

Nothing has yet appeared from the publishing press of this city, this year, that can excel this work in beauty of style and execution. Bishop Wainwright fully sustains, in it, the high literary character, which his former works have so deservedly gained for him. The style throughout is easy and graceful, and unlike most books on the East, may be read without the fatigue arising from the burthen of words, which so often characterizes works of this description. It is illustrated with twenty-eight steel prints, of unusual beauty. The fineness of execution, their softness and mellowness, speak for them the highest artistical merit.

The binding is truly magnificent, the copy sent us, bound in blue and silver, is exceedingly neat and beautiful.

WOMAN'S RECORD, or sketches of all distinguished Women from the beginning to A. D. 1850, by Sarah Josepha Hall. Harper & Brothers. A large 8mo. 904 pages.

As its name imports, it contains brief biographical sketches of all illustrious women, arranged in alphabetical order. It is illustrated by two hundred and thirty portraits. The sketches are short but comprehensive. It is a well written and valuable work; and, the style in which it is executed reflects credit on the publishers.

THE VILLAGE QUEEN, or Summer in the Country, By Thomas Miller. Appleton & Co.

A very pleasing book, written in a lively and animated style. The description of scenes and scenery is at times very glowing. It is illustrated with five large colored prints—a beautiful and appropriate present for the holydays.

THE EPISTLE TO THE HEBREWS, in Greek and English, with an Analysis to Exegetical Commentary; by Samuel H. Turner, D. D., Professor of Biblical Learning and Interpretation of Scripture in the General Theological Seminary, and of the Hebrew Language and Literature in Columbia College, N. Y.

We deem this work a very important contribution to theology. For soundness of doctrine, and depth of reasoning, the author's name, and the positions which he holds are a sufficient guarantee.

THE WOMEN OF EARLY CHRISTIANITY, a series of portraits, with appropriate descriptions by American clergymen. Edited by Rev. J. A. Spencer. Appleton & Co.

This work is written in the manner that the exceedingly popular work, "The Women of the Bible," was a few years ago. A biographical sketch of each individual is contributed by a different clergyman. The accompanying portraits are finely executed. The typography is excellent, and the binding very rich. It is altogether a superb volume.

THE LIVES OF THE FATHERS of the Eastern Deserts, by the Rev. Dr. Challoner. D. & J. Sadlier & Co.

A work that might be considered both interesting and instructive, were it not for the forced construction put upon nearly every event, to make it suit some particular Romish dogma. Its characters and scenes are too generally overdrawn; its mortals have no failings, men become almost deity, while miracles are ascribed to some of them, of at least a very doubtful nature.

MEAGHER'S SPEECHES.—Speeches on the legislative independence of Ireland, with Introductory Notes By Thomas Francis Meagher. Redfield.

The public are too well informed upon the character of the author and his speeches, to need any lengthened notice of this work. Suffice it to say, that these speeches are written in the moderate yet enthusiastic style, that characterizes the Irish patriot.

THE SUCCESSFUL MERCHANT. Sketches of the life of Mr. Samuel Budgett, late of Kingswood Hill. By William Arthur, A. M. Appleton & Co.

We have received this work at so late an hour, that we have only been able to give a cursory glance through the volume. It seems to inculcate the necessity of a strict adherence to business rules, and a conscientious regard to right, as the means of success in business life.

ALTAR SERVICE.—We have received from Stanford and Swords a copy of this excellent work. It contains the Communion Service, the Collects, Epistle, and Gospels, with the special services of Baptism, Confirmation, etc. It is got up in a very beautiful style. The typography is unusually clear and distinct. It supplies a long-felt desideratum in the Church. We have examined Stanford and Swords' collection of Bibles and Prayer Books. They are unusually fine. Their large assortment of Prayer Books of every variety of style and binding, is such as must give satisfaction to the most fastidious purchaser. Any person that cannot get what they desire from their assortment, need look no farther. Their stock of Bibles is also very complete; some large quartos that were shown us were very superior.

We are indebted to Appleton & Co. for a very elegant volume entitled, CHRISTMAS WITH THE POETS, published in London. It is a collection of songs, carols, and descriptive verse, relating to the festival of Christmas from the Anglo-Norman period to the present time; containing many quaint good old timed views of this Holy Season. It is illuminated with fifty fine tints and illustrations, and with initial letters and other ornaments, and bound in a very unique and curious style.

THE PASTOR IN HIS CHURCH, or a help to the devotions of the Clergy. By the Rev. John Armstrong B.A., Vicar of Tidenham. Hooker. Philadelphia.

A very valuable help to the devotions of the Clergy. Its language is simple and dignified, its spirit reverent and fervent; in short, it is a most appropriate manual of devotion for the Clergy of the Church.

CAP SHEAF, by Lewis Myrtle. Redfield. A book that bears upon its face the impress of a scholar's hand. It is written in a very pleasing style. The language is choice and elegant. Many of the scenes are graphic and life-like, touching those chords of the heart which meet a response from every breast, making in all a charming book for hours of light reading.

LIFE OF HENRY CLAY. The young American's Library; Lindsay & Blakeston.

A biography of this great statesman, written in a style to suit the capacities of "young Americans"; illustrated with several engravings.

BAZIL, by W. W. Collins; Appleton & Co. A republication of an English work; a well written and pleasing book. Its scenes are laid in modern times, and some of them well and expressively drawn.

The EVERGREEN for December has come to hand. It contains an excellent likeness of Daniel Webster. In closing the present volume, it gives its Prospectus for the coming year; which is such as will commend it to every Church Family. The list of contributors to its pages contain names that carry with them a certainty of rendering this magazine one of the first class of literary and religious periodicals.

APPLETON'S POPULAR LIBRARY. Confessions of Fitz-Boodle, and Tremendous Adventures of Major Gahagan; by W. M. Thackeray. Appleton & Co. A humorous and amusing work, bearing the stamp of wit that Thackeray impresses upon all his productions.

We have received—

No. 29 of the Pictorial Field-Book of the Revolution, a very interesting number;

Nos. 9 and 10 of the National Portrait Gallery;

Littell's Living Age;

The True Catholic for December;

Sermons preached in commemoration of Rev'd Thomas John Young, late assistant minister of St. Michael's church, Charleston;

The Spirit of Missions for November and Dec.;

The Journal of the Convention of the Diocese of Mississippi;

The Edinburgh Review, republished by Leonard Scott & Co.;

The October and November Nos. of the Anvil and Loom;

The Christian Parlor Magazine for January;

The New York Ecclesiologist for November;

Littell's Living Age. No. 448;

The National Magazine for January;

The Moravian Church Miscellany;

The Report of St. Luke's Home for Indigent Christian Females, of which more in our next;

Bishop DeLancey's Report to the Convention of Western New York, of the Mission to the Jubilee.

In the *Churchman* of Nov. 27, we copied from the *Times* a sermon preached in St. Mark's church, Williamsburgh, by the Rev Mr Haskins, on the Sunday after the Consecration of Bishop Wainwright, to which we appended some editorial remarks in correction of an error that appeared at the close. We are informed by the writer that the mistake was not his, but the reporter's, who gave a synopsis of the latter part of the sermon in his own words. The precise language of the sentence from which the reporter inferred the *repeal* of the Canon was this:

"This diocese may now again rejoice in a partial deliverance from an affliction which was so needlessly imposed upon it, by a sentence which was never before, and can never again be, inflicted upon any Bishop."

TO CORRESPONDENTS.

"A Churchman," with a reply, in our next.

"A Catholic Priest," is in type.

The conclusion of the Report of the New Jersey Convention is to hand, but, we are sorry to say, is crowded out until next week.

We regret that several articles—editorials, foreign intelligence, obituary, etc.—which had been prepared for to-day's paper, are unavoidably deferred till next week.

Married.

In Albany, by the Rev Dr Selkirk, of Trinity church, Gen. John Groesbeck, of Albany, to Miss Mary Eloise Day, of Cambridge, Washington Co., N. Y.

Died.

On Friday, 10th inst., of consumption, Catharine Chittenden, wife of William Henry Talman.

She meekly resigned herself to her Heavenly Father's will, and calmly fell asleep in Jesus, and now rests in hope of a joyful resurrection.

Notices.

CORNER-STONE LAID.—The Corner-Stone of an Episcopal Church for the use of the Ojibwa Indians in Minnesoto, was laid at Fort Ripley, on the 1st inst., by that indefatigable missionary, the Rev. J. Lloyd Breck.

Donations towards the erection of the church will be received by Stanford & Swords, 137 Broadway.

THE CHURCH CHORAL SOCIETY.

The last regular meeting of the Society previous to the next public service, will be holden on Wednesday evening, Dec. 22nd, at 8 P. M. Punctual attendance on the part of every member is requested.

THE REV. DR. HIGBEE, Assistant Minister of Trinity church, will preach the stated Quarterly Sermon, in the Free church of the Epiphany, 130 Stanton St., between Essex and Norfolk Sts., on Sunday evening, Dec. 19. Service to commence at 7½ o'clock. A collection will be made in behalf of said church.

Dec. 18, 1852.

NOTICE.

New Field for the Church, Gowanus, South Brooklyn, near Greenwood Cemetery, Rev Alvah Guion, Missionary. Divine Service every Sunday in Mechanics Hall, over the Market, corner of 3d avenue and 18th street, at 10½ A. M. and 3 P. M. This Missionary has literally gone out into the highways and hedges to bring in the poor, the lost and the blind. N. B. For a large portion of the support of his family he will depend upon the voluntary offerings of those who desire to aid in sending the preaching and the consolations of the Gospel to the poor, and to establish the Church in one of the most important and growing suburbs of this city.

Contributions forwarded through any Rector, or left at Messrs Stanford & Swords for this Mission, will be thankfully received.

Dec 18-2t

LADIES FAIR.

The Ladies of the Church of St. John Baptist, Lexington avenue, intend to hold a Fair for the benefit of the church, at the new store, No. 471 Broadway, between Broome and Grand Sts., on Wednesday, Thursday and Friday, Dec. 22nd, 23d and 24th.

Donations will be thankfully received. They may be sent to the house of the Rector, No. 151 Lexington avenue.

FAIR AND FESTIVAL OF ST. JOHN'S FREE CHURCH, WILLIAMSBURGH.

The Ladies of this congregation propose holding a Fair and Festival on the 22d, 23d, and 24th of December, for the benefit of the Church.

We are now approaching the manger of the Son of the Highest—of Him who, though He was rich, yet for our sakes became poor, so poor that He had not where to lay His sacred head. Zion is preparing to shout the glad tidings that Messiah is King—to sing in exulting strains of the triumphs of Jerusalem, city of our God. Soon we will be telling the marvelous story—marvelous to men and angels—of that unfathomable love which moved the Son of God to empty Himself of the glory which He had with the Father before the world was, that he might roll over this parched and barren earth the overflowing tide of His mercy—that he might preach the Gospel to the poor—heal the broken-hearted, and crown the children of sin and sorrow with joy everlasting. Brethren, Christians, Churchmen, will you co-operate with us in this work of love?

B. F. TAYLOR, Rector.

Donations of money or fancy articles will be gratefully acknowledged. They may be left with Mr. Dana, agent of the Sunday School union, No. 20 John St., or at Stanford & Swords, 137 Broadway, or at the residence of the rector, No. 4 Lewis Place, Williamsburgh.

ST. PAUL'S CHAPEL will be opened every Sunday evening, for Divine Service, at 7½ o'clock, until further notice.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 3 and 7½ P. M. tf

Appointments by the Provisional Bishop.

4th Sunday in Advent, 19, A. M. New York, St. John's, Ordina'n.
Sunday after Christmas, 26, A. M. Clifton, St. John's, Institution.

Acknowledgments.

GOWANUS, SOUTH BROOKLYN.

The subscriber desires to return his sincere thanks to several Christian friends for $105 their bounty so promptly forwarded for his Mission, in the destitute but important field of Missionary labor near Greenwood Cemetery. This timely aid has prevented pecuniary embarrassment in removing. Those who are acquainted with this Missionary field need not be told of its poverty and wickedness, nor of the importance of sustaining and carrying forward the work now commenced. It has been entered upon in faith, that God will provide. His confidence is that those who love Christ and the Church, and desire to do good, will not allow this work to fail for want of support.

ALVAH GUION, Missionary,
Dec 13, 1852. Gowanus, South Brooklyn.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 5th ult. the following contributions, viz.:

Thanksgiving Offerings.

St Andrews, Walden, Rev J W Stewart 5 80; ch of St James the Less, Scarsdale, Rev W W Olsen 26; St Pauls chapel, N Y, Rev Dr Haight 62 45; St Lukes, N Y, Rev I H Tuttle 32 16; St Marys, Brooklyn, Rev F W Shackelford 9; ch of Holy Trinity, Brooklyn, Rev Dr Lewis 81 28; Christ, Oyster Bay, Rev J Ransom 14; ch of Epiphany, N Y, Rev Lot Jones 15 20; St Johns, Brooklyn, Rev E M Johnson 20 62; St Michaels, Brooklyn, Rev E M Johnson 5 68; Trinity, N Y, Rev Dr Higbee 64 24; St Lukes, Somers, Rev J W Moore 5 35; St James, North Salem, Rev J Moore 1 73; St James, N Y, Rev P S Chauncey 35; St Lukes, Brooklyn, Rev J W Diller 10 01; St Philips, Philipstown, Rev D E Barr 20 32; St Johns, Yonkers, Rev A B Beach 58; St Peters, Albany, Rev Dr Potter 42; St Johns, Cold Spring Harbor, Rev E F Edwards 10; All Saints, N Y, Rev W Eigenbrodt 86 15; St Thomas, N Y, Rev Dr Neville 121 71; ch of the Ascension, N Y, Rev G T Bedell 233 86; St Michaels, N Y, Rev Wm Richmond 19 85. Total $960 51.

Thanksgiving Offerings.

Grace, Jamaica, Rev Dr Johnson 23 25; St Peters, Peekskill, Rev G S Gordon 6; St Anns, Brooklyn, Rev Dr Cutler 100; St Pauls, Sing Sing, Rev W F Halsey 29; St James, Hyde Park, Rev Dr Sherwood 18; St Peters, N Y, Rev E H Canfield 27 96; Trinity, Rockaway, Rev B R Betts 4; Trinity, Granville, Rev W H Williams 7; St Pauls, Poughkeepsie, Rev D D Traver 15. Total $290 21.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Dec. 14, 1852. 55 Water-st.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of Nov. 15.

St Johns, Stamford, Ct 33 96; com ofgs, Jefferson Barracks, Mo 8; C H H, Easton, Md, thank offering, half 2 50; coll at the Diocesan Convention, Mich 14 37; St Thomas, Whitemarsh, Pa 16; All Saints, Lower Dublin, Pa 40 03; a friend to missions, for Oregon 50; Miss Clark 2; Jacob R Valk, Esq, Westport, Ct 10; ofgs, St Marks, N Y 35 62; C, Germantown, Pa 100.

Advent Collections.

NEW YORK: New Berlin, St Andrews 5; Greenwich, T R Ingals 2; Brooklyn, St Marys 10; Monticello, St Johns 4; Little Neck, Zion, for Ill 17 41; S S, for the same 5 36; New Rochelle, Trinity 33 02; (and $25 for Nashotah;) Morrisania, St Anns 63; Brooklyn Heights, Grace 70; Brookhaven, Canline ch 2 15; New Brighton, Christ ch 25 64; Copake, St Johns 5.

CONNECTICUT: New Milford, St Johns 12; Norwich, Christ 40; Watertown, Christ 10; East Haven, Christ 6; Greenwich, Christ 12 15; Middletown, Christ 58; New Canaan, St Marks, 7; Fairhaven, St James 21 60; Bristol, Trinity 13; Waterbury, St Johns 457; Wilton, St Matthews 9 63; Weston, Emmanuel 5; New Milford, St Johns 12; New Haven, Trinity 105, for Oregon 2; Harwinton, Christ 4.

NEW JERSEY: Elizabethtown, St Johns 44; Gloucester, ch of the Ascension, 5 93; Haddenfield, Grace 2 33; Burlington, St Marys 35; Shrewsbury, Christ 6 15; Middletown, Christ 6; Piscataway, St James 4; Salem, St Johns 30; Grace, Elizabethport 14 72.

PENNSYLVANIA: Pottstown, Christ 11; Mulattin, St Gabriels 7; Leacock, Christ 3.

MARYLAND: Shrewsbury parish 8; Washington Co, St Marks 12 68; Christ, Washington, D C, for Oregon, 20 for Rev Mr Fackler's mission 41; Alleghany Co, Emmanuel 81.

OHIO: Cuyahoga Falls, St Johns 8.

WESTERN NEW YORK: Niagara Falls, St Peters 10.

MAINE: Gardiner, Christ 37 36; Portland, St Stephens, 25; Augusta, St Marks 7.

GEORGIA: Augusta, St Pauls 50.

NEW HAMPSHIRE: Portsmouth, St Johns 54 63.

MASSACHUSETTS: Andover, Christ 28 37.

ALABAMA: Livingston, St James 15 30.

Total $1809 72.

RHODE ISLAND: Warren, St Marks, half 30.

CONNECTICUT: Naugatuck, St Michaels 16; Bethel, St Thomas 10; Litchfield, St Michaels, for Minn 20; a friend, for mis in Ill 10; Ansonia, Christ 8 60; Brookfield, St Pauls 11; Stratford, Christ 17 43.

NEW JERSEY: Bordentown, Christ 7; House of prayer, Newark 34 22; Mt Holly, St Andrews 40; New Britain, St Marks 23 (for Nashotah 10).

NEW YORK: Richmond, St Andrews 11 91; Trinity chapel 6 21; Sag Harbor, Christ 5; ch of the Annunciation, a member 25; New Windsor, St Thomas 12 45; Ravenswood, St Thomas, 18 75, for Ill 5; Astoria, St Georges 26; Whitehall, St Pauls 6; Christ, N Y 84 23, sunday school 21; St Thomas, for mis in La 100.

MASSACHUSETTS: Springfield, Christ 16 50.

VERMONT: Windsor, St Pauls 13.

VIRGINIA: Fredericksburgh, St Georges, for Ark 25; Wheeling, St Johns 11.

MARYLAND: Christ, Queen Caroline, Pa, Howard and Anne Arundel Co 10.

PENNSYLVANIA: Munayunk, St Davids 12; Meadeville, Christ 12 03; Mantun, St Andrews 12.

MAINE: Saco, Trinity 6.

KENTUCKY: Louisville, Christ 62 53.

DELAWARE: Georgetown, St Pauls 6 25; Indian river, St Georges 80; Millsboro, St Marks 1; Baltimore Mills, Grace 1; Lewis, St Peters 3.

ALABAMA: Eustace, St Stephens 6.

WISCONSIN: St Sylvanus, Nasnotah Lakes 10.

INDIANA: Madison, Christ 15; S S, for Ark 10; Richmond, St Pauls 7.

OHIO: Ohio city, St Johns 7 89.

C, Zanesville, Ohio, half 2. Thro J K Sass, R A in S C: mo miss sec 4 56; Pendleton, St Pauls 5; Cherau, St Davids 35; All Saints, Waccamam 25; Charleston, St Philips 35 04, for Ala 2 50; St Helena's Island 5 50; St Philips, Charleston 20; St Michaels 19 95—152 55.

Total $959 46.

THOMAS N. STANFORD, Treas.,
Dec 14, 1852. 137 Broadway.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 4th ult., the following contributions, viz:

St Andrews, Staten Island, Rev Dr Moore 15 25; Trinity chapel, Staten Island, Rev Dr Moore 14 75; Grace, South Oyster Bay, Rev Dr Winslow 6 62; Mrs Wm Moore, sub 4; Miss Governem, sub 4; St Pauls, Sing Sing, Rev W F Halsey 15 38; St James, Fort Edward, Rev S B Bostwick 6 62; Zion, Sandy Hill, Rev S B Bostwick 4 09; Christ, Duanesburgh, Rev W O Jarvis; a fee from two clergyman, per T C B 5; St Thomas, Amenia, Rev H Wheaton 3; St Peters, Lithgow, Rev H Wheaton 3. Total $86 71.

C. N. S. ROWLAND, Treasurer,
Dec 14, 1852. 55 Water street

NOTE.—The Treasurer regrets to have to say there are no Funds in hand to pay missionary stipends due on 1st January, and they are requested *not* to draw.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs S & S, H L, $10.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.
Dec. 14.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 30 ult.

Ch of the Holy Comforter, Rev D V M Johnson 9; Floating ch of the Redemption, Phila, Rev R S Trapier 2; Mrs Isaac Gibson, sub 5. A B Neilson, Lewis Phillips, A B McDonald, John Caswell, John Buckley, Jr, each 2: 10. Mrs James Punnett, Wm Van Hook, G G Van Wagenen, Thos L Wells, John W Mitchell, Thos C Butler, Charles H Seymour, C N S Rowland, Richard Sands Tucker, Wm Nelson, B A Mumford, Miss Henrietta Haight, Jno P Atkinson. Total $39.

J W Hughes, to constitute himself a life member 10; St Peters, Bainbridge, W N Y, Rev Israel Foote 3 43; Capt Augustus Proal, don 5; Ferdinand Walker, sub 2; Mrs Sarah Hodges 1, James Barrow 1. Total $22 43.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec 14, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 30 ult.

St Thomas, Amenia, Rev Homer Wheaton 3 82; St Peters, Lithgow, Rev Homer Wheaton 4 18; ch of Holy Trinity, Hudson, Rev W R Gries 5 25; James W Underhill, to constitute himself a life member 25; Ith. Alexander, of Baltimore, don 10; Mrs General Jones, sub 10; Mrs Isaac Gibson, R Sands Tucker, A B Sands, each 5; 15. Mrs James Punnet, C V S Kane, each 3: 6. A B Neilson, Robert Strong, Edward Whitehouse, Wm Van Hook, Lewis Phillips, G G Van Wagenen, Wm M Benjamin, A B McDonald, J W Mitchell, Thos C Butler, John Alstyne, Chas H Seymour, C N S Rowland, Benj A Mumford, Robert Hyslop, John Caswell, Miss Henrietta Haight, John Buckley, Jr, John P Atkinson, S C Williams. Total $119 25.

St Pauls, Kinderhook, Rev F T Tiffany, 5 81; Rev Richard Cox, a second con by a gentleman, to constitute him a life manager 25; Capt Augustus Proal don 5; John A Graff, sub 3; Mrs Sarah Hodges, James Barrow, Ferdinand Walker, James F Depeyster, each 2—8. Total $46 81.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec 10, 1852. 20 John street.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Thro D I; H L 10; from offerings of St Pauls, New Haven 1.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway. }
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 18 Dey St. }

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Dec 14, 1852.

Advertisements.

CHURCH DAMASK AND CARPETING.
DOREMUS & NIXON

INTEND always to have on sale a choice assortment of DAMASK AND MOREEN, for Cushions.
Mohair Plush, and *Silk Velvet*, } for Pulpit Cushions.
Carpeting of every description.
Cocoa Matting and *Mats*, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*
oct16–1yr No 21 Park Place, and 18 Murray st.

A young man, a student of the General Theological Seminary, is desirous of devoting a few hours in each week to instruction. He is capable of teaching the ordinary branches of an English education, the classics, and mathematics. For further information, apply to the Rev Dr Johnson, at the Theological Seminary, Chelsea Square. Dec 18–3t

WANTED.

A young lady of good address to attend a Tea Cake, and Fancy Bread Bakery, in this city. For particulars address B., office of this paper.
Dec 18–tf

NOW READY,

A Pastoral letter to the Clergy of his Diocese, by Henry, Lord Bishop of Exeter, on the present state of the Church. Price 50 cts.
Acts of the Diocesan Synod, held in the Cathedral Church of Exeter, by Henry, Lord Bishop of Exeter, &c. Price 50 cts.
A letter to the Clergy of his Diocese, by Henry, Lord Bishop of Exeter, on certain Statements of the Archdeacon of Middlesex, &c. Price 25 cts.
Also, by the same author.
A letter to the Archbishop of Canterbury, from the Bishop of Exeter. Price 50 cts.
A letter to Sir Robert Inglis, Bart., M. P., on certain statements in No. 193 of the Edinburgh Review. Price 12½ cts., or *gratis* with the other pamphlets.
The whole together for one dollar and a half.
For sale by C. SHEPARD & CO.,
Dec 18–3t No. 152 Fulton St., near Broadway.

TURNER ON HEBREWS.

The Epistle to the Hebrews, in Greek and English, with an Analysis and Exegetical Commentary, by Samuel H. Turner, D. D., price $1 25. Subscribers who subscribed at $1 00 will please call and get their copies.
IN PRESS, *and will be shortly published*,
TRUTH, by C. B. Taylor, author of Earnestness, Lady Mary, Thankfulness, &c., &c.
STANFORD & SWORDS,
137 Broadway.

HOLIDAY PRESENTS—1853.

ELEGANT BOOKS AND OTHER ARTICLES suitable for Christmas and New Year's Presents at RAYNOR'S BOOKSTORE.
English and American Annuals, published for 1853.
Fine illustrated and Illuminated Works in elegant bindings.
Standard and Religious Books—by approved authors.
Beautiful editions of the Bible and Hymn Books.
English and American Poets—various editions.
Books for Children—a very large assortment.
Fancy Articles—in great variety.
Games, Puzzles, Pictures, &c., &c.
SAMUEL RAYNOR,
76 Bowery, New York.

FOR THE HOLIDAYS.

The subscriber begs leave respectfully to inform the ladies and gentlemen of New York, that he has just completed the selection of his varied stock of Juvenile Books, Games, Poetical Works, Annuals, Bibles, Prayer and Hymn Books, Portfolios, Albums, Card Cases, Portmonaies, Gold and Silver Pens and Pencils, Ink Stands, &c. Also for sale. A fine selection of Roman Catholic Bibles, Testaments, and Prayer Books, and other religious works in various bindings, being suitable for presents. All of which will be sold at unusual low prices.
ROBERT CODDINGTON, 366 Bowery,
Dec 18–2t$ One door above Fourth St.

New and Interesting Books for Children,

PUBLISHED and for sale at the Depository,
No. 20 John street, New York.
A Christmas-Gift.—By Jane A. Eames. With a beautifully engraved frontispiece, from a design by Oertel. 137 pp. Muslin, 31c; half morocco, 25c; paper covers 14c.
Consecrated Talents; or, the Mission of the Children of the Church. By the Author of "Wreaths and Branches for the Church," &c. 187 pp. with two fine Engravings. Sup. 16mo edition. Muslin, 63c; do gilt edges, 75c. 18mo edition. Half morocco, 36c; paper covers, 22c.
Home Conversations on what are Commonly called Little Things. 172 pp. Muslin, 35c; half morocco 27c; paper covers, 15c.
My Childhood; or, The Good Grandmother. By Sarah Roberts. 144 pp. with two engravings. Muslin, 31c; half morocco 25c; paper covers, 14c.
Work and Play; A Lesson for Little Children. By Mrs. C. E. R. Parker. 96 pp. Muslin, 25c; half morocco, 18c; paper covers 10c.
The Donkey Boy; or, The Law of Kindness. 48 pp. Muslin, 16c; half morocco, 12c; paper covers 5c.
The Bunch of Violets; or, The Fruits of Deceit. 24 pp. Muslin, 13c; half morocco, 9c; paper covers 3c.
The Little Daisy; or, Early Piety. 24 pp. Muslin 13c; half morocco, 9c; paper covers, 3.
Who Works the Hardest? or, For this World, or the Next? Muslin, 13c; half morocco, 9c; paper covers, 3c.
The Baptized Child; An Address to the Children of the Protestant Episcopal Church. By the Rev H W Lee, D. D. Muslin, 15c; half morocco 10c; paper covers, 4c.
JUST PUBLISHED.
The Churchman's Diary for 1853, in which all Holy Days, Anniversaries, and Meetings of Church Institutions are noted under their respective dates: with a Blank Space for Memorandums for each day in the year, the Holy Days being printed in Red. Muslin, red edges, 40; morocco, tucks, gilt edges, 62c.
Orders from abroad to be addressed to
DANIEL DANA, Jr., Agent,
20 John St., N. Y.

HOLIDAY PRESENTS.

Annuals for 1853, and fine Gift Books, Juvenile Books and Games. Papier Mache Writing Desks, Work Boxes, Portfolios, Ink Stands, Portmonaies, &c. Leather Portfolios and Writing Cases. Portmonaies, in Leather, Pearl, Ivory, Enamel, &c., &c. Rosewood Writing Desks and Work Boxes. A splendid assortment of Gentlemen's Dressing Cases, Ladies Dressing Cases, Papier Mache and other Card Receivers, Odor Boxes, Watch Stands, Papetories, Accordeons, Guitars, Flutes. Penknives, Gold Pens, Tablets, Pearl and Ivory Paper Knives, Reticules, Pressure Bells, Wire Baskets, Perfumed Boxes and Portfolios, Pen Wipers, Bronze, Bronze and Bohemian Paper Weights, also a great variety of fancy and useful articles, too numerous to mention, and all at low prices, at LEWIS H. EMBREE'S,
Dec 18–2t 134 Bowery, N. Y.

FURS FOR THE HOLIDAYS.

YOUNG'S Premium and Cheap Fur Store, 92 Bowery, two doors from Hester St. A handsome assortment of Furs got up in the best manner, including every new shape, as cheap as can be afforded.
Dec 18–6t

HOLIDAY PRESENTS.

T. GILBERT & CO'S PIANO-FORTE WAREROOMS, No. 333 Broadway, corner of Anthony St, second floor.
Pianos With and Without the Celebrated Æolian,
WHOLESALE AND RETAIL.
Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire.
HORACE WATERS, Sole Agent.

The attention of those wishing to make a tasteful and desirable HOLIDAY GIFT, is invited to the following very discriminating and just notice of GILBERT'S UNRIVALLED ÆOLIAN PIANO-FORTES, from the New York *Evangelist*.

ÆOLIAN PIANO-FORTES.—We can refer our readers with great confidence and pleasure, to the advertisement of Messrs. T. Gilbert & Co., of their admirable Æolian Piano-Fortes. Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and volume, as well as in evenness of tone throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them, will be surprised to find such attainments made. The Æolian is the perfection of reed instruments—soft and delicate, and as well adapted for the voice and for sacred music, as the organ itself. In these also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful delicacy and purity of tone has been secured. They are but little liable to get out of tune, and have no bad effect upon the piano. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter or more useful and applicable than these Æolians. A little use makes them indispensable to the family who take pleasure in sacred singing. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand of the Æolians in the last eight years. They are now selling ten a week, and with that are unable to supply the demand. They are furnished either at New York or at Boston, at the same prices, and the buyer may feel assured of fair dealing and upright treatment. Dec 18–3t

MOORE'S RURAL NEW-YORKER:
A WEEKLY HOME JOURNAL,
For both Country and Town Residents.
VOLUME IV—FOR 1853.

This popular Journal is now permanently established—its high reputation and extensive circulation rendering it the standard in its sphere. It embraces more Agricultural, Horticultural, Mechanical, Scientific, Educational, Literary and News Matter, interspersed with numerous engravings, than any other periodical in the Union—and has no superior as an Agricultural, Literary and Family Newspaper.

Its various Departments are so conducted as to render the contents of the whole paper Useful, Pure and Entertaining. The Fourth Volume, commencing January, 1853, will surpass either of its predecessors. As our motto is EXCELSIOR, we shall use all the essential requisites to fully sustain the aknowledged standing of the RURAL as the
LEADING WEEKLY OF ITS CLASS!

The high literary and moral tone of the paper, renders it a safe and desirable companion for the young—and one of its special objects is to Instruct, Entertain and Improve all members of the FAMILY CIRCLE. Each number embraces the latest and most important NEWS, briefly yet definitely stated—Reports of Grain, Provision and Cattle Markets, &c.

The NEW-YORKER is published in the best style. Each number contains EIGHT DOUBLE QUARTO PAGES (forty columns), illustrated with handsome engravings. A Title Page, Index, &c., at the close of each volume, complete for binding.

TERMS—IN ADVANCE: Two Dollars a year—$1 for six months. Three copies one year for $5; Six copies, and one to agent, for $10; Ten copies, and one to agent, for $15; Twenty copies, for $25. ☞ Large Premiums for subscribers. Specimen Numbers, Premium Lists, &c., sent free to all post-paid applicants. Give us your address.

[For $2 we will send the RURAL one year, and either volume of the Wool Grower and Stock Register. See advertisement below.]

SUBSCRIBE EARLY! if you wish to commence with the new year and volume. Subscription money, properly enclosed, may be mailed at our risk.
Address D. D. T. MOORE,
December, 1852. ROCHESTER, N. Y.

THE WOOL GROWER AND STOCK REGISTER.

This is the only American Journal primarily devoted to the interest of Wool and Stock Growers, and should be in the hands of every owner of Domestic Animals. It is ably conducted, published in the best style, and finely illustrated. Each number contains a careful review of the WOOL and CATTLE MARKETS, and much other useful and reliable information which can be obtained from no other source. The Fourth Volume commenced in July.

TERMS: Fifty cents a Year; Five copies for $2; Eight for $3; Eleven for $4. Back volumes, bound in paper, at 40 cts each, unbound at 25 cts, or three for $1.

Published monthly, in octavo form. Specimen numbers sent free. Money, properly enclosed, at our risk.
Address D. D. T. MOORE,
Rochester, N. Y.

EPISCOPAL ACADEMY

Of Connecticut. Winter term begins December 30. Board in the family of the principal, with tuition, &c., $60 per session of 14 weeks. Circulars and full information may be found at Stanford & Swords, 137 Broadway.
EDWARD BALLARD, Principal.
Cheshire, Dec 4–4t

ADVENT SERVICES.—St. Paul's Chapel will be opened for Morning Prayers and a Lecture every Friday, during the season of Advent, at eleven o'clock.

LITTELL'S LIVING AGE, No. 449, 12½ cents.

CONTENTS.

1 Lamartine's Restoration of the French Monarchy, *Economist.*
2 Visit to Louis Napoleon at Ham, *British Journal.*
3 Autobiography of Alexander Dumas, *Bentley's Miscellany.*
4 Account of Mrs. Beecher Stowe and her Family, *Fraser's Magazine.*
5 John Sargeant, *Hon. Horace Binney.*
6 Daniel Webster, *Examiner.*
7 Ladies' Address on Slavery, *Economist.*
8 Zoology of the Voyage of the Herald, *Athenæum.*
9 The late Mysterious Operations in Grain, *Economist.*
10 Thomson's Travels in the Western Himalaya, *Spectator.*
11 Revelations of Siberia, *Spectator.*
12 Isis; an Egyptian Pilgrimage, *Athenæum.*
13 State Papers relating to English History, *Spectator.*
14 Parasian Sights and French Principles, *Spectator.*
15 Foreign Policy of the Liberal Party, *Spectator.*
16 Napoleon the Third, *Spectator.*

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Aug. 28. 6m

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"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

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All letters to be post-paid and addressed to
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Proprietor of the Evergreen,
Nov 20–tf 121 Fulton St., N. Y.

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Trinity Hall, July 10 jy24–tf

$1,524,258.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
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In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
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N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

Poetry.

For the Churchman.

The Joy in Grief.

MUSINGS BY THE COUCH OF A DYING GOD-CHILD.

It grieves my heart to see thee, darling boy;
Thou tossest on thy little couch of pain;
Yet soon within my soul 'tis bright again,
And lightens there once more a mournful joy;
For while the damps of death are on thy brow,
Thou art thy Saviour's dearly loved one still,
And thy Blest Lord who called thee surely will
Be thy support and guardian even now.

Though death-shades gather thick and dark around thee,
Amid the gloom the Cross shines brightly ever,
Upon thy brow; its radiance dimming never,
While death's cold fetters have so closely bound thee:
And holy angels too are surely here,
I seem to hear their softly nestling wings,
Methinks their kind and gentle whisperings
Float in the air, and fill my charmed ears.

For they have hasted kindly aid to bring,
To smooth thy couch, dispel thy rising fear,
And bid thy father check the gushing tear,
And cover thee with softly sheltering wing;
And, guarded thus, no evil spirits dare,
To enter here thy quiet rest to fright,
And grieve thy gentle soul, upon its flight
Away from earth's oppression, toil, and care.

Thine eye grows bright: the Holy Dove within,
Thy frightened spirit calms: and kindles fire,
Unearthly flame, which never shall expire,
But glow more brightly in thy coming rest.
Ah! why that smile, so faint, so sad?
Hast heard thine angel's whisper in thine ear,
To call thee from this land of toil and fear?
And makes he thus thy little breast so glad?

And yet thou leavest us not with heart too light;
Thy little arms so wasted fondly clasp
Thy weeping mother; while her tender grasp
Would fain prevent thy parting spirit's flight:
But thou must go: we stand and sadly gaze,
Yet hopefully; while gathering mists o'ershroud
Thy form; till shines alone from out the cloud,
The Cross thou lov'st and darts its brightest rays.

February, 1849. J. J. C.

Selected Matter.

Selections suited to the Times.

The ancients in their mythological learning tell us, that when Jupiter espied the men of the world striving for truth, and pulling her in pieces to secure her to themselves, he sent Mercury down amongst them, and he with his usual arts dressed error up in the imagery of truth, and thrust her into the crowd, and so left them to contend still: and though then by contention men were sure to get but little truth, yet they were as earnest as ever, and lost peace too, in their importune contentions for the very image of truth. And this indeed is no wonder: but when truth and peace are brought into the world together, and bound up in the same bundle of life; when we are taught a religion by the Prince of peace, who is the truth itself, to see men contending for this truth to the breach of that peace; and when men fall out, to see that they should make Christianity their theme: that is one of the greatest wonders in the world. For Christianity is a soft and gentle institution; it was brought into the world to soften the asperities of human nature, and to cure the barbarities of evil men, and the contentions of the passionate.—Jeremy Taylor. *Sermon to the University of Dublin.*

Too many scholars have lived upon air and empty notions for many ages past, and troubled themselves with tying and untying knots, like hypochondriacs in a fit of melancholy, thinking of nothing, and troubling themselves with nothing, and falling out about nothings, and being very wise and very learned in things that are not and work not, and were never planted in Paradise by the finger of God. If the Spirit of God be our teacher, we shall learn to avoid evil, and to do good, to be wise and to be holy, to be profitable and careful: and they that walk in this way shall find more peace in their consciences, more skill in the Scripture, more satisfaction in their doubts, than can be obtained by all the polemical and impertinent disputations in the world. The old man that confuted the Arian priest by a plain recital of his creed, found a mighty power of God effecting His own work by a strange manner, and by a very plain instrument. For God kept the secrets of His kingdom from the wise heathens and the learned Jews, revealing them to babes, not because they had less learning, but because they had more love; they were children and babes in malice, they loved Christ, and so He became to them a light and a glory. Moses was instructed in all the learning of the Egyptians: yet because he was the meekest man upon earth, he was also the wisest; and to his human learning, in which he was excellent, he had a divine light and excellent wisdom superadded by way of spiritual blessings.—*Ibid.*

To my understanding it is a plain art and design of the devil, to make us so in love with our own opinions as to call them faith and religion, that we may be proud in our understanding: and, besides that by our zeal in our opinions we grow cool in our piety and practical duties, he also by this earnest contention does directly destroy good life, by engagement of zealots to do any thing rather than be overcome and lose their beloved propositions. But I would fain know, why is not any vicious habit as bad or worse than any base opinion? I am certain that a drunkard is as contrary to God, and lives as contrary to the laws of Christianity, as a heretic; and I am also sure that I know what drunkenness is: but I am not sure that such an opinion is heresy; neither would other men be so sure as they think for, if they did consider it aright, and observe the infinite deceptions, and causes of deception, in wise men, and in most things, and in all doubtful questions, and if they did not mistake confidence for certainty.—*Liberty of Prophesying. Epistle Dedicatory.*

Heresy is not an error of the understanding, but an error of the will. And this is clearly insinuated in Scripture, in the style whereof faith and a good life are made one duty, and vice is called opposite to faith, and heresy opposed to holiness and sanctity. And indeed, if we remember that St. Paul reckons heresy amongst the works of the flesh, and ranks it with all manner of practical impieties, we shall easily perceive, that if a man mingle not a vice with his opinions; if he be innocent in his life, though deceived in his doctrine; his error is his misery, not his crime; it makes him an argument of weakness and an object of pity, but not a person sealed up to ruin and reprobation.—*Liberty of Prophesying, sec.* 2.

Nature worketh in us all a love to our own counsels. The contradiction of others is a fan to inflame that love. Our love, set on fire to maintain that which once we have done, sharpeneth the wit to dispute, to argue, and by all means to reason for it.—Hooker. *Preface to Eccles. Pol.*

Such is the untoward constitution of our nature, that we neither do so perfectly understand the way and knowledge of the Lord; nor so steadfastly embrace it, when it is understood; nor so graciously utter it, when it is embraced; nor so peaceably maintain it, when it is uttered; but that the best of us are overtaken sometime through blindness, sometime through hastiness, sometime through impatience, sometime through other passions of the mind, whereunto (God doth know) we are too subject.—*Ibid. Sermon on Justification.*

Want of wise and discreet dealing hath much hindered the peace of the Church. It may be thought, and is, that Arius had never raised those tempestuous storms which we read he did, if Alexander, the first that withstood the Arians' heresy, had borne himself with greater moderation, and been less eager in so good a cause. In matters of so great moment, whereupon the peace or disturbance of the Church is known to depend, if there were in us that reverent care which should be, it is not possible we should either speak at any time without fear, or ever write but with a trembling hand. Do they consider whereabout they go, or what it is they have in hand, who, taking upon them the causes of God, deal only or chiefly against the persons of men?

We cannot altogether excuse ourselves in this respect, whose home controversies and debates at this day, although I trust they be as the strife of Paul with Barnabas, and not with Elymas, yet, because there is a truth which, on the one side being unknown, hath caused contention, I do wish it had pleased Almighty God, that in sifting it out those offences had not grown, which I had rather bewail with secret tears than public speech. Nevertheless, as some sort of people is reported to have bred a detestation of drunkenness in their children, by presenting the deformity thereof in servants, so it may come to pass, (I wish it might,) that we, beholding more foul deformity in the face and countenance of a common adversary, shall be induced to correct some smaller blemishes in our own. "Will you speak wickedly for God's defense?" saith Job. Will you dip your tongues in gall and your pens in blood, when you write and speak in His cause? Is the truth confirmed, are men convicted of their error, when they are upbraided with the miseries of their condition and estate? When their understanding, wit, and knowledge is depressed? When suspicions and rumors, without respect how true or how false, are objected to diminish their credit and estimation in the world? Surely they which do take this course, "the way of peace have not known."

But how sober and how sound soever our proceeding be in these causes, all is in vain which we do to abate the errors of men, except their unruly affections be bridled. Self-love, vainglory, impatience, pride, pertinacy, these are the bane of our peace. And these are not conquered or cast out but by prayer. We have used all other means, and behold we are frustrated, we have labored in vain. Whether it be because our dealings have been too feeble; or the minds of men, with whom we have dealt, too implacable; or whatsoever the cause or causes have been; forasmuch as we see that as yet we fail in our desires; yea, the ways which we take to be most likely to make peace do but move strife; O, that we would now hold our tongues, leave contending with men, and have our talk and treaty of peace with God! We have spoken and written enough of peace: there is no way left but this one—"Pray for the peace of Jerusalem."—*Ibid. Fragments.*

The following refutation of a falsehood, published in the paper, *The Protestant Churchman*, in which the falsehood appeared, would, of course, have been inserted in our columns as an act of justice. We are gratified at having the additional motive for its insertion furnished by the request of the Bishop of New Jersey, in a very kind and gratifying message. At whose request we also add the paragraph at the close.

A Charge of Falsehood Refuted.

The Bishop of New Jersey has read, in the *Protestant Churchman* of November 13th, a communication entitled, "The New Jersey Case," and signed "A New Jersey Churchman." He requests insertion for the following extracts and correspondences, which will explain themselves as they go along:

From the Argument of the Bishop of New Jersey before the Court of Bishops.

"It was my purpose and desire to keep myself, throughout this case, distinct from the Convention of my Diocese. As I have said before, 'I am in no way responsible for their present action. * * * * The interposition of this Diocese was not at my instance, and never with more than my assent.'" p. 3.

From the Protestant Churchman, signed "A New Jersey Churchman."

"The Bishop, then, claims to be heard, and is heard. How, and in what capacity? does he set up the bar for himself? No, oh! no; but, as the next friend of the Diocese, he said then, and has said since, that he was not responsible for their action. Now this disclaimer is more suicidal—more absurd, than all the rest of his policy. It is too mere a show—too easily seen through. He, not responsible for the action! * * * * Every one knows to the contrary of the allegation, that the interposition of the Diocese was not at his instance."

From the Bishop of New Jersey to the Provisional Bishop of the Diocese of New York.

Riverside, Nov. 16, 1852.

My Dear Bishop Wainwright—The *Protestant Churchman* of the 13th instant has just been sent to me. It contains an article, signed "A New Jersey Churchman," to a part of which I must invite your attention. The writer of that communication contradicts my declaration, in the argument before the Court of Bishops, that "the interference of the Diocese was not at my instance." I request the favor of your stating the substance of our interviews on this subject; and in general, what you know of my course, in relation to the Diocesan action, in the premises.

Affectionately your brother,
G. W. Doane.

From the Provisional Bishop of New York to the Bishop of New Jersey.

New York, Nov. 24, 1852.

My Dear Bishop—I have looked at the communication in the *Protestant Churchman*, signed "A New Jersey Churchman," to which you have directed my attention, and am utterly surprised that any one, and especially one who could so easily have obtained the most authentic information if he had wished to do so, should have ventured to contradict your assertion, that the interposition of the Diocese of New Jersey was not at your instance. I know that what you have said is perfectly correct. The idea of the course of proceeding adopted by your Convention so far from originating with you was not acceded to, but rather opposed by you when it was spoken of, in my presence, by those from whom the suggestion came; and the ground you at last took was, that you would not resist it, but leave the Convention to its own free action, totally unbiassed by you. This is the ground you have uniformly maintained whenever the subject has been spoken of among your friends, so far as I know and believe. My firm conviction is, that had the question rested with you alone, the Convention of New Jersey would never have interposed between your presentment and the trial.

Your friend and brother,
Jonathan M. Wainwright.

From the Bishop of New Jersey to the Rev. Samuel L. Southard.

Riverside, Nov. 16, 1852.

My Dear Southard—Permit me to call your attention to so much of an article in the *Protestant Churchman* of November 13th, signed "A New Jersey Churchman," as undertakes to deny the truth of my assertion, in the argument before the Court of Bishops, that "the interference of the Diocese was not at my instance;" and asserts that "every one knows to the contrary of that allegation;" and to request that you will state what you know of my relation to the action of the Convention thus alluded to, from the first to the last. Affectionately your Bishop,

G. W. Doane.

From the Rev. Samuel L. Southard, to the Bishop of New Jersey.

My Dear Bishop—I respond promptly to your letter. All that you said is true, and in the very sense in which the language is applied. The intervention of the Diocese was *not* at your instance. From the beginning to the end, all that was done has been devised without you, and adopted rather against your will. It is true that you were kept informed, as every Bishop ought to be; but your consent, not in the sense of approval even, but of a passive acquiescence, in the case where the rights of the Diocese and of every Diocese were interested, was reluctantly conceded. You never asked it for yourself; but you prepared for trial. At the assembling of the Court your counsel, summoned in good earnest, were upon the ground. You were always, to my knowledge, ready to go on; but your Diocese insisted on their right, and you respected them. The action was their own, and was altogether independent of your guilt or innocence—your manumission or your trial. If, on investigation, they had found cause for presentment, their right—which then, no doubt, would have been conceded—would have been the same. You might have gone on to your trial and acquittal; but, by the silence of the Diocese, we should have sacrificed, not only for ourselves, but for all other men, inestimable rights. We should have thrown away for ourselves and for posterity a liberty which, as the action of the court has proved, need only to be manfully asserted to be established. You would not deny our independent claim. You waited till it should be decided. You did nothing and said nothing, but at our request. The charge of falsehood recoils on him, whoever he may be, who has brought it against you.

You were reluctant even to call the first Convention, which involved the line of action afterwards pursued. You objected, at the outset, to the proposed investigation by the Diocese, when I named it in the streets of Philadelphia; and you still opposed it when it was approved of by Dr. Wainwright, and the now presiding Bishop, asby others of your friends. And up to the last moment, when the court endorsed the action of the Diocese, your feeling was unchanged. *I know it.* It was so even upon the morning of that day on which the vote was given; and when, in conscious innocence of the offences which were charged, you went forth, as you thought, to the commencement of your trial, and put your foot, with thrilling energy, upon the snake which crossed your path.

With dutiful respect and reverence and affection,
Samuel L. Southard.

In taking leave of *this* "New Jersey Churchman," until he shall come and acknowledge his fault, the Bishop of New Jersey cannot suppress his mortification that a title which, from the days of apostolic Chandler's struggles, toils, and sufferings, has been held in so much honor, should now be found in a connection so discreditable.

Troy, November 26, 1852.

☞ All the editors who have inserted the article signed "A New Jersey Churchman," will please give this an insertion also.

From the Western Christian Advocate.

Notes of the Douay Bible.

It is well known in the English history, that the Pope excommunicated Henry VIII and Edward the VI, of England, in consequence of their defection from Popery; but the heaviest curse was reserved for Elizabeth. She was excommunicated, her subjects absolved from their oath of allegiance, and the throne of England was given to the king of Spain. In order to prepare the way for this, the notes on the Douay Bible were penned. The great Spanish armada was to take possession of England. The *notes* of the Douay taught rebellion to the English, and thus these notes were intended to prepare the minds of the English for this transfer; and hence to massacre, as aforetime, if necessary, in order to carry out this scheme. When the notes were republished in 1816, a similar end was in view. But the British press assailed the rebellious and murderous notes with such force, that the very prelates which authorized them were compelled, by the force of public opinion, to deny what they had done, and retire from their work. But as the doctrines of Rome will not allow of change, the same doctrines contained in these notes are still their doctrines, though they may deny them or cease to own them formally. We will here give some specimens of these notes:

"Confess your sins one to another," James v, 16. Upon this the note says, "That is, to the priests of the Church, whom he had ordered to be called for, and brought to the sick."

On Matthew x, 41, the note reads, "He that receiveth a heretic into his house, and a false preacher, doth communicate with his wicked works."

On Galatians i, 8, the Douay note reads, "Hierome useth this place, wherein the apostle giveth the curse or anathema to all false teachers not once, but twice, to prove that the zeal of Catholic men ought to be so great toward all heretics and their doctrines, that they should give them the anathema, though they were never so dear to them; in which case, saith this holy Doctor, I would not spare mine own parents." Thus the notes teach that Catholics should not spare their own parents if heretics.

On Hebrews v, 7, the annotator, speaking of the translators of the Protestant English Bible, says, "But if the good reader knew for what point of doctrine they have thus framed their translation, they would abhor them to the depths of hell."

On Revelation xvii, 6, *drunken of blood*, the Douay note says, "The Protestants foolishly expound it of Rome, for that there they put heretics to death, and allow of their punishment in other countries; but their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors; for the shedding of which, by the order of justice, no commonwealth shall answer."

On 2 Corinthians ix, 6, the note says, "You may see hereby that the spiritual power of bishops is not only in preaching the Gospel, and so by persuasion and exhortation only, as some heretics hold, to remit or retain sins, but that it hath authority to punish, judge, and condemn heretics, and other like rebels." "They," the heretics, "would gladly draw this power from the lawful successors of the apostles to themselves, their ministers, and consistories, which are nothing else but the shops and councils of sedition and all the conspiracies of this time, against the lawful princes of the world."

On John xx, 23, speaking of penance or absolution, the note of the Douay says, "It followeth necessarily, that we be bound to submit ourselves to their judgment for release of our sins. For this wonderful power were given them in vain, if none were bound to seek absolution at their hands. All which God's ordinance, whosoever condemneth or contemneth, as heretics do, or neglecteth, as some careless Catholics may perhaps do, let them be assured they cannot be saved."

On John xxi, 17, *feed my sheep*, the note says "Peter is actually made the general pastor and governor of all Christ's sheep; for though the other ten had authority to bind and loose, to remit and retain, to preach, baptize, and such like, as well as he, yet in these things, and all other government, Christ would have him to be their head, and they to depend on him as head of their college, and consequently of the flock of Christ; no apostle nor no prince in earth, if he acknowledged himself to be a sheep of Christ, is exempted from his charge."

Manufacturing Perverts.—The *Freeman's Journal* has again been trying its hand in its old line, by publishing the names of Church clergymen as "converts (perverts) to Rome." It lately published a statement announcing that the Rev. Frederick W. Pollard and Rev. E. M. P. Wells had joined the Romish communion. We give below an extract from the *Commercial Advertiser*, containing a letter from Mr. Wells, showing how little such statements from that quarter can be relied upon.

Boston, Nov. 30th, 1852.

In your Saturday evening's paper you state that I have "left the Protestant Episcopal Church, and joined the Roman Catholic Church."

Now, as some one has imposed upon you a falsehood, and as you would not, I am sure, willingly injure any one, will you please make the following statement in your next number?

While I love as brethren all faithful Roman Catholics, yet I cannot believe and worship as they do. To leave my own Church would be apostacy; to attempt to join theirs would be hypocrisy. I am a sincere and devoted member of the Anglo-Saxon branch of the "Catholic Church," but I never could be a sincere member of the Roman branch.

Very respectfully, your friend,
E. M. P. Wells.

Most gladly do we make this correction. We will further give our authority for the original statement. It is found in the following from the *Freeman's Journal*, a Roman Catholic newspaper, published in this city:

"It gives us pleasure to state that the work of conversion, though quietly, goes steadily on. *Among several very lately received* at St. Ann's church, by Dr. Forbes, we are happy to hear the name of Frederick W. Pollard, A. M., for some time rector of the Episcopal church at Nantucket, and more recently the associate of the late Dr. Croswell, of the Church of the Advent, and the Rev. E. M. P. Wells, of St. Stephen's church, Boston."

We have no very high opinion of, and but little respect for, the editorial lucubrations of the *Freeman's Journal*, but we supposed that its facts, of the kind given above, were to be relied upon. We shall put a different estimate upon its averments hereafter.

For the Churchman.

The Church Choral Society.

This is an association which meets weekly in St. John's Sunday School room, for the practice of Church music, viz: Chants, Services, Anthems, and also the Choral Service, with its solemn intonations and responses, such as may be heard in most of the Cathedrals and collegiate churches in the mother country. This society has been in existence nearly a year, during which time it has celebrated choral service twice in this city, enrolled among its members many of the clergy and laity, not only of this city and suburbs, but also of other parts: and has received hearty encouragement and pledges of co-operation from several of our own Bishops, as well as from one or two Bishops of the sister Church in Canada.

Its operations are not confined merely to the practice of Church music. One of its leading objects is the publication of "truly ecclesiastical music;" the first fruits of which are now before the writer in the shape of a neat little volume, just small enough to put into the vest pocket, containing the Daily Service and Litany set to music, with the responses, in four parts. And this is but the beginning of good things. The society contemplate the publication of the Psalter and Canticles; pointed as nearly as the nature of our language, and the structure of the modern chant will permit, upon the syllabic principle; or in the words of Archbishop Cranmer, "as nearly as possible a note to every syllable." This work, which has been in preparation for eight months, is now ready for the press, and when published will supply a want long felt by both clergy and laity.

The publication of a periodical whose object shall be to extend a knowledge of matters pertaining to the Choral Service, and to Church music in general, is under consideration, and will no doubt be accomplished so soon as the plans are fully matured.

This society is strictly a Church society, as by the terms of its constitution none but Church members may be admitted to its ranks. On this account it commends itself to Episcopalians as having in view the elevation of taste in regard to the selection and performance of Church music; looking to Rogers, Gibbons, Boyce, Croft, and others of the English school of Church composers for its material, and trusting that a sufficient number of churchmen and women, lovers of such music, may be found willing to meet together once a week, for the practice of their compositions.

Those who may wish to become members, may obtain information from either of the officers of the society, a list of which is subjoined, together with a copy of the constitution and a form of recommendation for membership.

CONSTITUTION OF THE CHURCH CHORAL SOCIETY.

Article 1.—This Society shall be called The Church Choral Society, and shall consist exclusively of members of the Church.

Art. 2.—It shall have for its object the cultivation and promotion of truly Ecclesiastical Music.

Art. 3. It shall be composed of, 1st, Performing Members; 2d, Associate Members; 3d, Life Members; and 4th, Honorary Members.

Art. 4. The entire government shall be vested in a President, Vice Presidents, Organists, Secretary, Treasurer and Librarian, who shall form an Executive Committee, with power to add to its number, and to fill vacancies.

Art. 5. All members shall be elected by the Executive Committee, on recommendation by three members of the Society. Any person so selected may become a Life Member by the payment of $50 at one time.

Art. 6. No person shall be enrolled as a member, until after making the first annual payment, which shall be two dollars for each Performing Member, and five dollars for each Associate Member, or three dollars if non-resident.

Art. 7. The ordinary dues of each season shall be payable before its close. If longer delayed, the privileges of membership shall be suspended until all dues are paid.

Art. 8. All members shall be entitled to vote at the annual election of the Officers of the Society, which shall hereafter be held on Wednesday in Easter Week, at such hour and place as shall be appointed by the Executive Committee.

Art. 9. The Society shall meet once every week, from the beginning of October to the beginning of June. Every Performing Member not present at the appointed hour, or absenting himself before the termination of the meeting, shall be fined ten cents, unless excused by the Executive Committee.

Art. 10. The Choral Service shall be celebrated four times in each year, in the Advent, Epiphany, Lent, and Easter seasons, or at such other times as the Executive Committee may appoint. Absentees from these Choral Services shall be fined one dollar, unless, excused by the Executive Committee.

Art. 11. Choir Boys may be admitted, under the direction of the Executive Committee; but shall not be liable to any annual payment.

Art. 12. None but the members shall be admitted to the ordinary meetings of the Society, except under the authority of the Executive Committee.

Art. 13. The Executive Committee shall have power to call special meetings of the Society.

Art. 14. No amendment shall be made in this Constitution, except on approval of the Executive Committee, and by a vote of two-thirds of the members present at an annual meeting, or at a special meeting called for that purpose.

Form of Recommendation of Members (see Art. 5).

We, the undersigned, do hereby recommend —— of —— to be a —— member of the Church Choral Society, believing —— to be disposed to aid its designs.
[Signed.]

OFFICERS:

President: Rev. Edward Y. Higbee, D.D., New York.

Vice Presidents: Nathan B. Warren, Troy; Rev Francis Vinton, D.D., Brooklyn; Rev John I. Tucker, Troy; Rev John W. Shackelford, Brooklyn; Rev John H. Hobart, New York.

Organists: Edward Hodges, Mus. Doc. Cantab.; Samuel P. Tuckerman, Mus. Doc. Cantab.; Wm. H. Walter.

Secretary: Ed. M. Peck, Gen. Theo. Sem., N.Y.

Treasurer: J. J. Post, 772 Broadway, New York.

Librarian: Rev John J. Elmendorf, New York.

THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11½, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.

A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.

Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.

JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON. Principal. oct23-3m

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

JUST RECEIVED FROM THE LONDON PUBLISHERS.

SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50. Second series, 4 vols, 12mo. $4.

TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.

ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.

Also, cheap editions of many standard works of English divines.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6-tf 20 John St., N. Y.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. Towell, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.

LAYMEN.

Wm H Aspinwall, Esq, John J Boyd, Esq;
Messrs D Appleton & Co, R C Wetmore.
Sept 25-6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance*. Modern Languages and Music *extra*.

For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11-6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 19 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th—tf

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.

From January 1, 1852, to July 1, 1852,
850 new policies have been issued.

The premiums during the same time amounted to	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 93
Premium on policies in the hands of Agents,	4,522 08
	5 8,815 26

MORRIS FRANKLIN, President.
Isaac C. Kendall, Vice President.
Pliny Freeman, Actuary.
New York, August 15, 1852. tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

Terms—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26 6m

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio

Officers for 1852:

President;
ISAAC E. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, Geo. L. Willard, Montague st., near Clinton
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.
William W. Russell,
B. J. Hathaway,
Henry G. Nichols,
Charles H. Birney,
F A. Paddock,
J. Blackmore, M. D.,
Dan Marvin,
M. H. Hyde,
W. H. Beare,
A. Flower,
P. Donaldson,
J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8-tf

SOMETHING FOR THE YOUNG.

The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.

New York, Sept. 6, 1851.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,

Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.

JOHN BECKER, Proprietor.